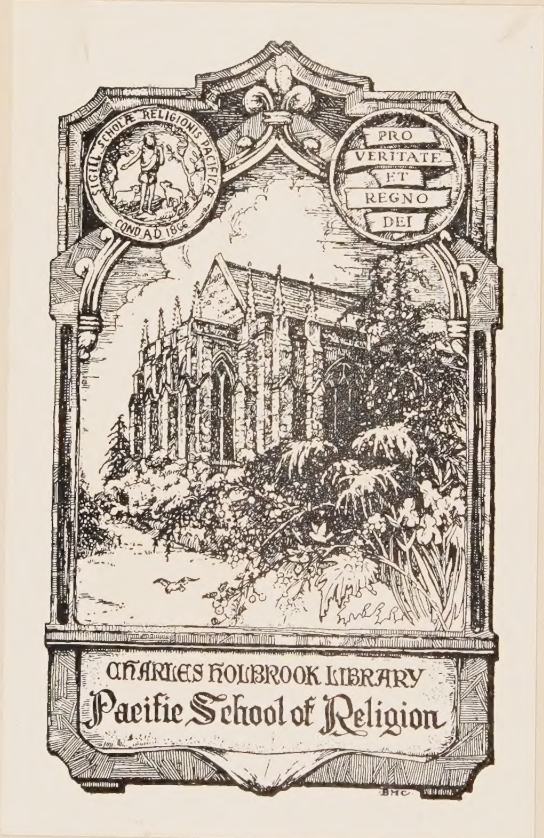
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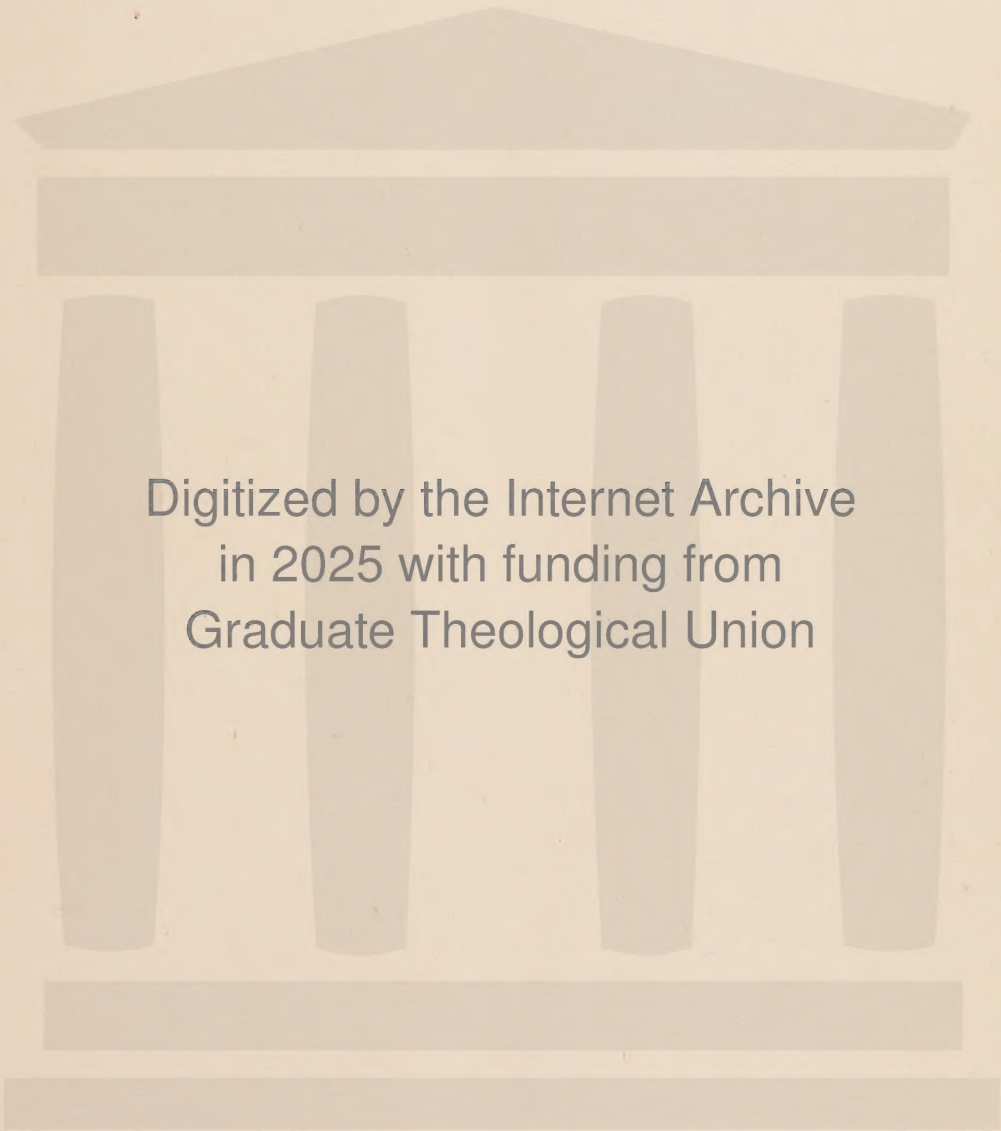
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A SURVEY OF THE NEEDS OF YOUNG ADOLESCENTS DURING WAR, AND A COURSE FOR INTERMEDIATES BASED ON ETHICAL THEMES FROM THE OLD TESTAMENT

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Master of Arts

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INTRODUCTION

PREFACE

In attempting anything so ambitious as character education of persons at that unpredictable period of life which I have termed her as "young adolescence", it is felt necessary to investigate carefully the experiences which are characteristic of that period.

History today has so disrupted and distorted the adolescent's world that together with the manifold personal changes which accompany that period in life, there is every probability that the individual may indicate his confusion through inferiority, false confidence, distrust and many other negative attitudes.

In utilizing several modern studies of the problem of the adolescent, I have attempted to focus as sharply as possible his greatest needs of which we might derive special areas relating to his life of conduct. I have described techniques for ascertaining these needs and utilizing the results of the techniques as used by others. Both, it is hoped, may be of use to the Church School teacher.

Part II of this dissertation attempts to apply the results of these findings and is designed to be used as a course for the one hour period of the Church School.

ACKNOWLEDGMENTS

The author of this dissertation is grateful to the various publishers for kind permission to adapt long passages from their books.

In addition, the author wishes to thank Miss Alice Sanderson, of Plymouth Congregational Church, Oakland, California, and Mr. John C. Luiz, of Central Intermediate School, Honolulu, Hawaii, for their cooperation in administering questionnaires used in this study.

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PART I

THE YOUNG ADOLESCENT

The Transition. -- The pre-adolescent period -- roughly the period between eight and ten years -- is one of relative stability and predictability. Physical growth is slow with only slight discrepancies between members of the same and the opposite sex. It generally occurs at a uniform rate in the various parts of the body. Motor-coordinations, particularly of the eye and hand, are being refined.[1]

On the mental level we find an increase of the attention span. The pre-adolescent has yet no appreciation of remote abstractions. General concepts of identity, relationship and causality are only slowly developing.

He does not perceive accurately his capacity for personal power nor his limitations. He still identifies himself with adults and looks to them for leadership and guidance and security. His world is self-centered -- events and other persons still being evaluated and understood as they contribute to his own world and welfare.

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[1]G. Derwood Baker, "Years of Transition, Pre-Adolescent and Early Adolescent Development," Progressive Education, XV (November 1938), 541.

With the onset of adolescence, however, we have a marked change in the development of physical capacities.

There is a rapid period of growth, taking place during varying periods -- in boys from ages eleven to fifteen and in girls from ages ten to fourteen.[2] Height is frequently increased by several inches, yet growth does not take place at a uniformly rapid rate. The size of the skull and brain has almost attained its maximum at this period; so while the skull is developing at an extremely low rate, there is rapid development of the size of the hands and nose, for example. The heart may double in its size at some period during adolescence, but this needn't coincide with the development of the extremities. The sex organs achieve maturity rapidly but there is a diminishing of the thymus gland.[3]

Out of this disbalance there arise physical demands which are often more than the nervous or muscular systems can sustain.

As suggested above, girls precede boys in physical development by approximately eighteen months. From ages eleven to fourteen, they are apt to be taller than boys of the same chronological age, and from ten and one-half to fifteen, they are heavier.[4]

These facts lead inevitably to a series of disparities

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[2]Peter Blos, The Adolescent Personality, (New York: D. Appleton Century Co., 1941), 230.

[3]Baker, op. cit., 544-545. [4]Ibid., 545.

in the capacities and needs of the sexes, of which the alert intermediate teacher should be aware.

First, there is physical self-consciousness and a deep concern for physical normality. Any disfigurement is a major tragedy at this period. Dr. Herbert Stoltz of Oakland, California, points out that physical retardation at this period, is a greater cause of maladjustment among boys than girls.[5]

Secondly, there is the difficult adjustment of the individual adolescent to his age mates where they are at different stages of the growth process. A wide discrepancy here, expecially between girls and boys makes for diverse interests -- where the boys are still interested in activity games and homosexual group activities, the girls begin to prefer heterosexual play forms and indulge in imaginative play. Within the sexes there is likewise this discrepancy of activity preference at different stages of maturity.

Thirdly, self evaluation tends to change from the egocentricity of childhood to the sense of dependence upon other individuals -- one for the other. The young adolescent begins to appraise others in terms, not of how others administer to his needs, but whether others set up socially accepted standards to which he can or cannot measure. One of the dominent emotional problems of the young adolescent, according to Caroline Zachry, is "Am I growing up to be like other people?"[6]

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[5]Blos, op. cit., 233. [6]Baker, op. cit., 546.

In the fourth place, the young adolescent is becoming self-dependent, with consequent tension between himself and society. The home and school suddenly come into conflict with the will of the adolescent. Fears and apprehensions often accompany these first ventures toward freedom. The young person is feeling his strength yet becoming acutely conscious of its limits.[7] On the one hand, he depends on his home for economic security and his education. Yet, on the other, he is not yet sure of his social bearings.

In its turn, the home may be without understanding and in need of readjustment. Parents are losing their child emotionally, yet theirs continues to be the social responsibility for his conduct and security.

In the public and Church school situation, there may often be conflict between the child, striving toward a more mature level, and the demands of instruction. When the latter has no immediate bearing on the physical and psychological needs of the young adolescent, there result attitudes of impatience and resentment.

During the transition from dependence on adults to self dependence, there is a shift to dependence on the peers of the young adolescent. The "gang" replaces home and school as the most influential factor motivating the behavior of the young person. It becomes the sounding board for his feeling

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[7] Ibid.

life. Usually at this period, the "gang" is composed of persons of the same sex and the standards are set up neither by the socio-economic status of the members or the intelligence of its leaders. This group makes uncompromising demands upon its members.

At the onset of puberty, (which, as we have indicated in discussion on the inconsistency of the rate of growth, does not necessarily coincide with the beginning of adolescence,) there is the attainment of a more mature sex status, with its consequent strains. Sometimes a conflict arises because of a sudden change in role which the person is expected to assume by society. It can be readily seen how the girl tomboy may resent having to assume a feminine role.

Furthermore, there is the transition from the child to child relationship to the boy-girl relationship. This may occur easily but stresses arise, particularly if there is an emotional attachment to childhood patterns of conduct, or if the young adolescent is physically or socially handicapped.[8]

The World and the Young Adolescent.-- One of the most serious sources of adolescent conflict is his indeterminite status in the larger community. In primitive societies, young people of a certain age were accepted into the adult life of the community by a ceremony of formal recognition. No such certainty exists today.

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[8] Ibid., 551.

Five years ago, young people were facing the unhappy prospect of prolonged adolescence. With studied effort, agencies in the community sought to protect the child from adult responsibilities -- for it was economically necessary that the young adolescent play the part of economic dependent in society until the age of eighteen or later.

With the war, and the consequent labor shortage, the adolescent is now assuming responsibilities far greater than his older contemporaries expected to shoulder for another few years. His status, in many instances, has changed radically, from dependent to full-fledged bread-winner, and he is expected to make a productive contribution to the understaffed industry of our country. In some cases, he is ready for this, and his yearning for independence is being satisfied. In other cases, there is conflict between what independence the adolescent desires and what responsibility he can effectively assume.

It may be safely predicted, however, that he will need a flexible outlook and much inner stamina for the facing of war time problems, and the inevitable reduction of status at the end of the war. The very continuance of our democratic system depends on whether or not we can continue to provide our youth with a place in the economic system. Three years after Hitler came into power, 26 per cent of the unemployed of Germany, were still in the youth bracket.[9] A transition to

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[9]Albin Johnson, "Jobless Youth, a World Wide Problem," Rotarian, XLVIII (January, 1936), 44.

a peace time economy will undoubtedly reduce the opportunities now enjoyed by our young adolescent population. Our schools and churches must provide channels for understanding of this problem -- a historical background of former periods of social calm and upheaval, and provide a faith with which to meet such crises.

Peter Blos views the disruption of the status of the adolescent from a moral perspective. He makes the following statement: "Western culture borrows cultures too fast for them to be integrated."[10] Our culture is a series of cultures, affording a breadth of choice of practices. The young adolescent is affected by the difficulty of finding a satisfying and coherant scheme of values. For example, at this point in our history, we are borrowing "a page out of Hitler's educational policy" in superimposing on our old educational policy that of government prescribed courses. In the mind of the young person, the question is raised: Who shall be my guide? Are these courses to be the preparation for my future life as citizen and worker? In some ways the point of view of these courses denies what was offered a few years before.

Likewise, other phases of the war effort constitute a disrupting influence to his moral thinking. Is the collecting of liquor bottles in school drives a commendable manifestation of the ideal of patriotism, when within his own life span there

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[10]Blos, op. cit., 264 .

has existed an eighteenth ammendment?

Ascertaining Needs of the Young Adolescent.-- The subsequent paragraphs suggest four means for the diagnosing of adolescent needs -- the method of direct observation, the rating scale, check lists and adult evaluation. Results of specific instances of the use of the tests are also indicated in order that the author might have in mind, a general basic statement of the major needs of young adolescents, and build a course from these.

One day in 1935, in a certain Junior High school community in Oakland, California, an eight-room house was rented for the purposes of establishing a club house where leisure-time behavior of young adolescents might be observed.[11] In the beginning, planned interest groups were organized, but formal recreation soon was disposed of as the young adolescents became familiar with the premises and began to adapt it to their particular needs.

Observation during the noon hour revealed a variety of "natural groups." In the yard in back, a group of younger adolescent boys concentrated on activity games, improving their skills at baseball and other sports. Another group of boys formed in the garage where a carpenter's bench was set up. Some of the smaller girls ate by themselves in a group in the kitchen. Some of the less popular boys and girls

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[11] W. J. Cameron, "A Study of Early Adolescent Personality," Progressive Education. [illegible] (1933), 550 ff.

sought the company of the adult leader in charge.

However, a central group developed, which was led by young adolescents who were above average intelligence and of mixed social backgrounds. It circulated in the two downstairs' rooms where a radio had been provided. The dancers were mostly girls, some engaged in bumping one another, others learning to dance. Spectators around the edge of the room consisted of a few girls or groups of boys playing at chess or cards or reading.

The significance of this central group lies in its indications of the desire for recognition among one's peers, and the exploration of personality through face to face contacts. The boys sitting around the edge of the dance floor eventually gave up such props as their games or books, and substituted more direct means of contact with the others. There was a marked desire for attraction of the opposite sex, especially among the girls. The observation showed a complete absorption in their social life, the effects of which would likely carry over into the home or schoolroom.

The above method of diagnosing adolescent needs is mentioned because it is more inclusive than a paper and pencil method. In this case, instead of the interest being presented in a form pre-conceived by adults, the young adolescent was able to express himself through channels of his own preference. Such a method, in conjunction with case studies is valuable, but requires skilled interpretation by adults.

Written tests, Ernest Chave informs us, are only refined observation. One of the most reliable forms of written test is the rating scale. The following is part of a rating scale of eighteen problem-interests by Roy Burkhart, given war to a group of seventh and eigth-graders,[12] prior to the war.

Getting along with others in the family	rated	1
Getting along in school	"	2
Friendship with one person	"	3
Problems of right and wrong	"	4
Social Usages and techniques	"	5
Mental Health	"	6
Use of leisure	"	7

Some of the problems listed which ranked low were: other religions, how to pray, war and peace, crime, lawlessness, and problems of the economic order.

The above rating would corroborate the conclusions drawn from the observation test, that the chief concerns of the young adolescent were pre-eminently personal. He is absorbed in the problem of status among his peers and, in addition, maintaining successful relations with home and school.

Again attempting to ascertain the young adolescent's own ideas of his problems, Burkhart in a problem-interest study in 1937 made a check list of problem interests of various age levels. From one thousand persons of Junior High

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[12] R. A. Burkhart, Understanding Youth, (N. Y: Abingdon Cokesbury Press, 1938), 40

level (seventh, eighth, and ninth grades), those checked by the highest number were as follows:[13]

We have a lot of arguments over schedules in our family.	486
How to get people to do what you want.	451
What can you do with people who are contrary?	402
How to control your temper.	432
What are arguments against smoking?	387
How to learn to like school.	386
How do you introduce?	396

These again showed the very high ranking of problems of personal concern, of getting along in a group, the family, the school. It may be noted that in this particular test, only 148 Junior High children noted the vocational problem and it jumped to 593 at the senior high level.

However, since the war, concern for vocations and the problems of the larger social group, has shown a substantial increase for persons of the Intermediate level.

The author of this dissertation attempted to administer the Burkhart rating scale (see p. 10) of eighteen problem interests to twenty-two children in the seventh and eighth grades of a church school in Oakland, California, and fifty-one children in week-day religious classes in Honolulu, Hawaii. The results are tabulated as follows:

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[13] Ibid., 45ff

Children of Oakland	rated	Children of Honolulu	rated
Mental Health	1	Mental Health	1
Problems of War and Peace	2	Problems of War and Peace	2
Vocational Problems	3	Vocational Problems	3
Getting along with the family	4	Social Usages and Techniques	4
Economic Problems	5	Getting along with the family	5
Social Usages and Techniques	6	Economic Problems	6
How to get a job	7	How to get a job	7

Combining the figures for both scales, the total results are as follows:

Problem Interest of seventy-three children of Oakland, California and Honolulu, Hawaii

	rated
Mental Health	1
Problem of War and Peace	2
Vocational Problems	3
Getting along with others in the family	4
Problems of the economic order	5
Social usages and techniques	6
How to get a job	7

In addition to the direct observation, the rating scale and check list, there is a fourth type of measurement -- the adult evaluation of the child's needs. Bower's Instrument for Interest Analysis (in experiment form) is one such tool which investigates from the adult view, the areas of recreation, food, manual skills, aesthetics, vocations, religion,

intellectual and "undeveloped" interests.[14]

We do not mean to omit original tests as possibly helpful. Where the four above-mentioned types of tests are valuable to the religious education worker in proportion to the skill with which they are handled, professional testing experience is rarely a part of religious education training. Original tests may avoid crudity by being modeled after scientific tests, or observing a few simple rules from their construction, as for example: 1) test should represent the objectives, 2) tests should not be interpreted to prove more than their contents justify, 3) allowances should be made for individual differences.[15]

Conclusion. -- After careful consideration of results of the above methods which seek to understand the needs of the young adolescent, the following conclusions seem evident:

First, the young adolescent needs tools and aids by which he can evaluate and understand himself. It is indeed a problem to get along with oneself when one's physical and mental development are not adapted to the physical and social world about him. The achievement of mental health will be aided by guidance and study of himself by the young adolescent at this point.

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[14]Ernest Chave, Measure Religion, (Chicago: University of Chicago Press, 1939), 30.

[15]Paul Vieth, Teaching for Christian Living, (St. Louis: Westminster Press, 1929), 244.

Secondly, he needs a vital faith in order to weather the tumult of the normal physical and mental changes of adolescence, and the disorder of a dynamic world. The world today is very unsettled with the conflicting influences of science, religion, national ideologies, and secularism. These only heighten the sense of confusion of the young adolescent rendering him unable to claim for himself the great resource of power which comes through a living and vital faith.

Thirdly, he needs to experience a maturing relationship on the social level -- in the areas of school and home and in contacts with his peers. These latter are the areas where most of the young adolescent's changing relationships are taking place.

Fourthly, the need for guidance in leisure time activities and vocational planning becomes apparent. Lack of leisure time supervision by adults during a war period, with its pressures for defense and relief work, has resulted in the grim fact of an increased delinquency rate. The young adolescent finds himself his own boss during free time, and needs help in handling this new freedom.

Vocational guidance for persons of Junior High age might seem a bit premature during certain stages of the economic cycle, but during a war boom as we are having now, there are immediate goals to be faced, and immediate on-the-job problems arising.

Fifthly, there is the need to cultivate the social

graces, especially to satisfy his need and the approval of his peers.

Sixthly, there is need for an expanding world view, where the concern of the young adolescent may broaden to ever wider areas. It is recognized that at early adolescence, a new relationship with society in general is begun. Herein the young person needs to relate his world view to the problems of boy-girl relations, friendships, the economic system, race relations, etc., and he needs the opportunities to play a vital part in the larger social processes.

OBJECTIVES OF COURSE

The aim of this course is to facilitate the development of ethical conduct on the part of young adolescents. It does so aim, only with full consciousness of the limitations of any single agency, such as the church school.[16]

The author has familiarized herself with the results of the Hartshorne and May study, which sound the following warnings:

1) There is no correlation between moral conduct and Sunday School attendance.

2) There is no correlation between conduct and moral knowledge.[17]

Their recommendation is:

> We have already referred to the findings that suggest that the teaching of ideals. . . . under present conditions are evidently not effective as means of conduct control. This probably suggests the ineffectiveness of methods rather than that the teachings of ideals should be considered futile and worthless.[18]

So we turn our attention to experiments along the line

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[16] Dimock has warned that no agency or group of agencies is as effective in developing character as the community, the home, and the associates of the child. Hedley Dimock, Rediscovering the Adolescent. (New York: Association Press, 1937, 91.

[17] Ibid., p 89.

[18] Ibid., p 90.

of more effective methods of producing results of moral conduct. Most outstanding is the Vernon Jones study in character and citizenship among seventh and eighth graders. The 304 young adolescents studied were divided into four groups. One of these was a control group, the others received special instruction in character and citizenship. At the end of the period of testing (one year), the moral performance tests revealed two results. Those children in the control group made no progress. Those in the specially trained group who were taught by first-hand experience only, and those in the specially trained group which were taught by the discussion method only, revealed no progress likewise. Those taught by the method of combined first-hand experience and discussion were the only group to reveal progress, and this was slight in relation to the effort expended.[19]

So we set forth a more realistic aim for this course, and hope that the teacher will be consciously striving to free herself from the written suggestions, in order to augment it through the cooperation of those agencies and persons who have most potent influence on the young adolescent, and by introducing situations whereby direct experience of the moral principle may be gained.

Our aim, thus limited, may be stated as follows:

1) To meet the challenge of Robert Seneca Smith's, The Use of

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[19]Vernon Jones, Character and Citizenship Training in the Public Schools, (Chicago: University of Chicago Press, 1938), 171ff.

[illegible] that the traditional Old Testament course is diminishing from the Church School Curricula, and a newer pupil-centered course needed.[20]

Smith maintains that it is tragedy for the rich resources of the Old Testament to be neglected when its interpretation is made easy by the results of higher criticism. For, together with the New Testament, it remains the richest source of the revelation of divine character.

2) To translate the problems dealt with by the personalities of the Old Testament into modern social situations, so as to clarify and reinforce the problems.

3) To suggest possible areas in which first-hand experience in meeting these problems may be gained.

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[20]R. S. Smith, The Use of the Old Testament in Current Curricula, (New York: The Century Co., 1929), 322.

Part II

ETHICAL VALUES IN THE OLD TESTAMENT

Introduction for Pupil

The Old Testament is not primarily a book written to teach right from wrong. Rather it is a series of books containing stories, poems, laws, sermons, visions and history. It is an account of a people seeking to know the true nature of God, and how God seeks them out.

There is an uneven progression of ideas about God and his justice in the Old Testament. In some of the oldest stories, God was thought of as a cruel warrior; justice was defined as an 'eye for an eye'; and it was thought right for a man to sell tainted meat to a foreigner but not a Jew! When we reach the period of the great prophets, however, there is a marked sensitivity to the good, and ethical standards are raised to a level high enough to prepare the way for Christianity.

Early in their history, the Hebrew people made a covenant with God, or agreement by which they would obey him in return for his protection of the tribe. Right and Wrong, and the worship of God, were not the same thing, at first -- for this agreement was more of the nature of a mere bargain as with

Jacob in Genesis 28:22. Tribal customs and ritual were the most important elements in that early relationship with God.

But soon the minds of the Hebrew people began to discover the divine character of right living. As the Hebrews went into the land of Canaan, and saw the crude ceremonies of the pagan gods, their faith began to distinguish itself as ethical.

The Moses story at Sinai indicates the development of the idea that many man-made laws are derived from divine law.

Finally, there are the great moral spokesmen, the prophets, who rejected sacrificial custom, and advocated righteous living instead. One example is as follows: "I hate, I despise your feasts, and I will not smell a savor in your solemn assemblies . . . . But let justice roll down like waters, And righteousness as a mighty stream."[1]

But even scattered among the earliest stories, we find values which might be helpful in our life today. In one of the very earliest codes of law, the Covenant Code, it is declared that a creditor who takes the coat of a man for security, must return it at nightfall, else how might the man keep warm? (Exodus 22:26,27).

In the following pages we hope you may explore further the ideas of this uniquely religious and discerning race of people.

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[1] Amos 5:21,24.

Lesson I

When Tasks are Big for our Small Abilities

The period in Hebrew history between the partial 'conquest' of Palestine by the Hebrews and the beginning of the kingdom came to be known as the period of the Judges. We are grateful for the book of Judges, since it tells of a period of history in the Old Testament of which we have no other record. The difficulties of settling among pagan peoples are here told in stories, set in the framework of a particular religious theme -- the theme that the Hebrews were losing faith in the Lord and had to be punished by becoming subject to an enemy people.

On the occasion of this particular story, the Hebrews had been subjucated for seven years to the Midianites, a nomadic people living east of the Red Sea. Raiders from these people often seized the crops of the Hebrews at harvest time, and sometimes made it necessary for the Hebrews to evacuate to caves for safety.

After a while, the Lord pitied the Hebrews and from the obscure countryside, sought out Gideon, of the small half-tribe of Manasseh. Because he was no trained soldier, but a simple rustic, Gideon protested that he would be inadequate for the task. Following is the story of how Gideon gained strength to carry out the command of the Lord: Read Judges 6:11-7:25.

Discussion:

1) Discuss with pupils the representative of God, or angel. Explain that at the time of the Redactor, God was more spiritually depicted. No longer did He appear as a physical presence, but rather, He sent angels as intermediaries between Himself and Man.

2) Gideon hesitated to undertake the task of delivering the Hebrews from the Midianites. Why?

3) How did Gideon prepare himself and his people for the task before them? How do you prepare for tasks that seem too difficult?

A Modern Story:

The Director of Agriculture at Tuskegee Institute, the late George Washington Carver, came to this position with a single purpose -- to better the condition of the southern farmer. One of his first efforts was to urge the farmers to change from the customary one-crop system of raising cotton, to a multiple-crop system, to include cowpeas, sweet potatoes and peanuts. These, he had discovered, did not tend to take the nitrogen from the soil as cotton did, but received it from the air. It was then stored in the roots and returned to the soil when the roots decayed.

In order to spread his knowledge of saving the soil, Carver founded his "little Tuskegees" or his Farmer's Institutes. Each month he would go to remote country places and

lecture to the people. White or black, any who cared to listen were welcome. No hotels would accommodate him on these journeys, and he frequently had to walk for miles to a negro home that would furnish him lodging. Once he almost lost his life. From the train, he got into the back seat of a buggy driven by a negro. Next to the driver sat a white woman photographer, who planned to take pictures of Carver's meeting to be held in a local schoolhouse. The buggy was spotted by whites in the community. Custom had ruled that no negro might sit beside a white woman, and Carver looked enough like the driver to be mistaken for him. He had to flee across mud-soaked fields, and it wasn't until morning that he safely arrived at a distant railroad station.

The Institutes however, continued. Then in 1904, the first effects of the deadly boll weevil were being felt. This little beetle crept up from Mexico into Texas at first. Its spread became a very real threat because the only certain control was to apply the expensive calcium arsenate to each individual plant. Professor Carver warned: "The boll weevil is advancing this way at a rapid rate. Better get ready."

Carver himself was getting ready. He urged the farmers to plant early cotton crops to escape the worst attack of the beetle. Again opposing the one-crop system, he advocated that they plant other crops than cotton,

especially the Leguminosae, or members of that plant family which gave nitrogen back to the soil. Among these was the unlikely peanut. Carver pondered the peanut. How could it help the poor farmers improve their wretched life? There were so few uses for it in the commercial market. Roasted peanuts were good to munch at the circus. Hogs liked them. But this was not enough for an agricultural revolution. Perhaps there would be great wealth from it if only the peanut were better understood. If only it could be raised profitably in large acreages, it might successfully combat the threat of poverty which the boll weevil was bringing to the people.

This famous negro scientist's knowledge was directed into this one path -- the path which led toward a better living for the people of the South. He had a little story which he related about his experience with God while he faced the problem: "What can I do to discover how the peanut can be better used?"

> . . . . I told the Creator I wanted to know all about the peanut. He replied that my mind was too small to know all about the peanut, but He said He would give me a handful of peanuts. And God said, "Behold, I have given you every herb bearing seed, which is upon the face of the earth . . . . to you it shall be for meat . . . . and it was so."
>
> I carried the peanuts into my laboratory and the Creator told me to take them apart and resolve them into their elements. With such knowledge as I had of chemistry and physics, I set to work to take them apart. I separated the water, the fats, the oils, the gums, the resins, sugars, starches, pectoses, pentosans, amino acids. There! I had the parts of the peanut all spread out before me.

I looked at Him and He looked at me. "Now you know what the peanut is."

"Why did you make the peanut?"

The Creator said, "I have given you three laws: namely, compatibility, temperature and pressure. All you have to do is take these constituents and put them together, observing these laws, and I will show you why I made the peanut."

I therefore, went on to try different combinations of the parts under different conditions of temperature and pressure and the result is what you see."[2]

What we have seen of the results of Dr. Carver's experimentation has been a list something like this: A dozen beverages, sauces, (Worcestershire and chili), meal, instant and dry coffee, salve, bleach, tan remover, wood filler, washing powder, metal polish, paper, ink, plastics, shaving cream, rubbing oil, linoleum, shampoo, milk products, synthetic rubber, cheese, butter, and thirty different dyes.

For Discussion:

1) How did Gideon and Washington Carver each have handicaps? What tasks did they feel compelled by God to accomplish? Which task do you feel is the more valuable?

2) How did the way God helped Carver differ from the way he helped Gideon?

33 Have we a right to expect God to speak to us whenever we are faced with a problem?

4) What do we mean when we say "working with God" and "God helps those who help themselves."

5) How do you feel about people who have inferiority complexes.

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[2]Rackham Holt, George Washington Carver, (Garden City, Doubleday, Doran and Co., Inc., 1943) 226-228.

Are they those whom Jesus had in mind when he said: "Blessed are the humble?"

6) Are there any necessary tasks which you now face, for which you consider yourself inadequate? Would these change if: you were an orphan, our country was having a depression? To whom might you go for help in meeting this specific problem?

For Action and Further Study:

Present a play of the life of some great personality who has worked courageously for a full life, despite handicaps. For example, Kagawa, poor health; Roland Hayes, struggle against discrimination; Phillips Brooks, speech impediment.

Lesson II

Their Religion Gave Them Courage

About two hundred years before Christ, the Jewish people began to feel that God no longer revealed himself through the lips of great prophets. The "age of prophecy," they believed had come to an end and if men desired to speak their thoughts of future events, other means than the written sermon must be employed.

Beginning with the book of Daniel, a new, less elevated form of writing was used, the apocalypse, in which future events were revealed through visions and dreams.[5] With Daniel, it became the practice to attribute these dreams and visions to persons living early in Hebrew history. So

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[5]Chaps. 7-12.

this book was projected back into the period when the Hebrews were exiled in Babylon.

The author of the book dwelt in Judah about 165 years before Christ. He belonged to a group of intensely devout Jews known as the "Hasidim" who were opposed to those Jews who would compromise in their belief with the religion of the enemy rulers, who now represented Egypt. According to some men who have studied the Old Testament carefully, the book of Daniel was used to encourage this pious group to maintain its strict beliefs. Likewise the book was used to prove how God would miraculously deliver the Hebrews from their hated ruler, Antiochus Epiphanes.

The first six chapters of Daniel are a series of stories about Daniel and his friends, employed to convey the author's religious ideas. One story (illustrating the piety and devotion of the author), tells of the loyalty to God of the Hebrew hero Daniel, who had been taken into exile by the Babylonian king. Read Daniel 6.

Discussion:

1) Discuss the reign of Darius.

2) How would the Hasidim be encouraged to live a more pure life after reading the story of Daniel in the Lions' Den?

A True Modern Story:

"Woe to us if we were not to obey God more than man." These were not the words of an ancient Hebrew prophet, but of a modern one -- Bishop Eivind Berggrav, head bishop of Norway,

when he resigned this position in February, 1942.

Before this world war, the Lutheran church of Norway was a State church. The government owned part of the church property and helped to appoint the pastors and pay their salaries. All of which was a dangerous position for the church after the Quisling puppet government was established. Quisling then became the supreme head of the Norwegian Lutheran church, and he appointed a pro-Nazi as Minister of Church Affairs. Together, they would work to fit Norwegian Christianity into the plan for a new order where there would be "living space" and superiority of one race over all others.

One of the first steps, was the passing of a law which provided that children from 10-18 years of age belong to the Nazi controlled National Union Party. Bishop Berggrav felt he could not tolerate the idea of having all education of Lutheran children dictated by totalitarian leaders, and resigned his important position as Bishop of Oslo. In sympathy with him, several other bishops resigned, and all were sent to concentration camps.

Following this, on April 5, 1942, when the congregations assembled in the churches for the Easter services, a letter entitled the "Confession and Explanation" was read aloud from the pulpits. In it was the announcement that 1,100 of Norway's ministers planned to resign their positions because of the government's attempt to control the church.

From this time on, the pastors drew no salary, nor could they hold services inside their church buildings, which were government property. Instead, they met with with their congregations in homes of church members or in buildings of the free church of Norway, which had not yet been put under Nazi control. Quisling tried to fill the old pulpits with men who "understood" the new order, but there were only sixty pro-Quisling ministers in the country --- far too few to fill the empty pulpits. Besides, the people refused to attend services in those churches which were led by Quisling pastors.

Sometime afterwards, the teachers in Norway's schools, who were mostly Lutheran, took the same step as the pastors, refusing to teach a German way of life. Some taught on, officially, without salary but with free minds. A group of about five-hundred were deported to a concentration camp in Southern Norway because of their stubborn desire to maintain a solid "home front" and were eventually taken to work at a Nazi air-drome near the Finnish border. They endured unbelievable hardships.

The German policy of "fitting" into existing patterns, caused the Quisling leaders to back down a bit. The teachers were given back their old positions, without being actually forced to propagandize the children, and the bishops were released from concentration camp, in order to return to their homes. These, however, were surrounded by barbed wire and guarded by Nazi police so that the people could not stage any

demonstrations of sympathy.

All during the Spring of 1942, the Norwegian church suffered the humiliation of police investigations, arrests, loss of pastors, and income, and property; its pastors endured the threats of deportation and even death. Yet it was with a renewed inner strength that it followed its conscience. Bishop Berggrav and the pastors and teachers stood their ground firmly when the time came to test whether or not they would "obey God rather than man."

For Discussion:

1) Compare Bishop Berggrav and Daniel. What was the belief of each about people being free. What did each stand up against?

2) Why can't a Christian church allow itself to have a Nazi at the head?

3) Do you think the president of the United States should be the head of the Congregational, Presbyterian, or Methodist churches of this country?

4) How is the present war restricting the religious freedom of citizens of the United States? Discuss the Gobitis case of the Jehovah Witnesses, (Newsweek, July 5, 1943, pp. 81,82).

5) What value for us today is there is reading the book of Daniel?

For Action and Further Study:

Where in the community can this young people's class see an opportunity to oppose some injury to human freedom? What can the class members do in a concrete way to help relieve

this injustice? What agencies in the community are working to preserve religious freedom?

Lesson III

They did not Cheat

Writers of the Old Testament wrestled long and hard with the problem of why men have difficulty and misfortune. One of the group of writers who wrote the book of Samuel, felt that God paid people in good luck exactly as their good behavior deserved. The following story is one of the legends about the early life of the priest, Samuel, written from the point of view of this "later source."[4]

Eli, the old Levite priest of Shiloh had administered in the temple for many years. One day, he noticed Hannah, the wife of Elkanah of Ramah, as she came into the temple to pray. Although she did not speak aloud, she moved her lips in such a fashion that Eli first thought she was a drunken woman. However, when she told him she was praying that the Lord give her a son, Eli took pity on her. For the woman declared that if only her prayer were granted, she would dedicate her son to the temple that he might become a priest.

The Lord heard Hannah's prayer and gave her a son whom she named Samuel, and whom she dedicated to the priesthood as soon as he was weaned.

The sons of Eli, Hophni and Phinehas, were unprincipled

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[4]Adapted from I Sam.1:1-28, 2:12-3:14. J.M.Powis Smith, The Old Testament, (Chicago: University of Chicago Press, 1940).

men. They did not respect the customary methods of sacrifice or respect the Lord to whom sacrifice was made.

Whenever a man was about to make a sacrifice, an attendant of the priest would come, and while the meat was still boiling, he would take a three-pronged fork in his hand. The attendant would then thrust it into the pot or cauldron or vessel, and all that the fork brought up, the priest would take for himself. The amount apportioned as the priest's share was set by law and custom, and could not be determined in such an arbitrary way.

Also before they burned the fat, the attendants of the priest would come and say to the man about to make sacrifice:

"Give meat to roast for the priest, for he will not accept boiled meat from you but raw."

But if the man would say in objection: "They will surely burn the fat first of all, then take it to your heart's content," the priest would reply, "No, but you shall give it now, and if not, I will surely take it by force."

Before the priest got his share, it was customary to sacrifice to the Lord first. The fat and the blood were regarded as sacred parts of the animal.

Eli knew of the dishonesty of his sons, but was too old and weak-willed to take a firm stand against their wickedness.

In the meantime, Samuel, as one of the attendants,

continued to wait upon the Lord. So one night, the Lord revealed himself to Samuel and declared: "You shall tell Eli all that I have spoken concerning his family. You shall tell him that I am to judge his family forever because of the wrong-doing which he knew because his sons were blaspheming God and he did not rebuke them."

Discussion:

1) Discuss Samuel's position in the temple. What is its counterpart today? What are some modern temptations in this vocation?

A Modern Story:

Better Candles just as Cheap[5]

At the crest of a hilltop near the little village of Providence in the late 1600's, dwelt Joshua Lapes with his family. They were candle makers, extracting the wax from the fragrant bayberries which grew on the nearby hills. One year, Joshua, his daughter Hannah, and his apprentice Patrick, journeyed to Providence with high expectations that the year's return would bring enough money to enable them to build a much-needed workroom.

They delivered the usual number of candles to the home of Roger Williams, a great friend and founder of the town. Next, they gathered the usual boxes of candles for another

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[5] Florence M. Underhaff, Traveler's Candle, (New York: Harcourt Brace & Co., 1942). Adapted from chaps. 10,11.

customer, Mrs. Throckmorton.

Their knock brought Mistress Throckmorton to the door. But when she saw them on the doorstep with their boxes of candles, she did not give them the cordial good morning they expected. Instead, with a look of embarrassment she said: "Oh 'tis you, Master Mapes. Will you put your boxes down outside there and come in a moment?"

Just inside the door they encountered the master of the house. The two men shook hands and there was an awkward pause.

"The good wife said thee wishes some speech with me." said Joshua finally.

Master Throckmorton cleared his throat. "Aye, I did." he answered. "'Tis about the candles." He paused, finding it difficult to say what he had planned. "The truth is," he went on, "we are supplied for the year."

"Is it that there is another candle maker in Providence," inquired Master Mapes.

Master Throckmorton shook his head. "Not in Providence. These came from Newport. It chanced I was there a few weeks since, on Plantation business and everythere I went, I found folk using candles of such brilliance I was fair amazed. When I asked about them, I found they were made by some of the Jewish immigrants who had settled in the town some years back.

"'Twas my thought that such sovereign candles would be costly, but I discovered their price was the same as for those we get from you. And I tell you honestly, though they are just

as cheap, their light is easily twice as bright!

Joshua heard him out with courteous calm. As far as Patrick could see, he was not in the least shaken by this news which the boy saw must be a serious threat to his means of livlihood. He glanced quickly at Hannah to see if she too, sensed the fact. She was standing, looking up at Master Throckmorton with quiet, polite attention.

"I understand thy position entirely." Joshua's tone was reassuring. "'Tis of great interest to one who plies the chandler's trade to hear report of such an advance in candle making. Might I be permitted to see one of these remarkable new candles?"

"Assuredly," replied the other. He took two candles from the mantle and handed one to the chandler and one to Patrick.

The chandler seemed to need but one glance to know all about the candle. "'Tis as I thought," he said. "They are made of spermaceti, are they not?"

"Spremaceti," repeated Hannah in a bewildered tone. "What is that, father?"

Her father explained that it was a wax-like substance from the head of a whale. "For many years," he said, "Chandlers have known that, could some way be devised to render it into a state that could be molded, 'twould make candles far superior to either wax or tallow. None was discovered, but evidently it has been now."

He handed the candle back with a wry smile. "The method might be common knowledge, and I'd not know of it -- we are so cut off from things here."

"Nay, 'tis not common knowledge," answered the other quickly. The process is known only to these Jews. "'Tis a trade secret they brought from their homeland."

"In that case, we other chandlers are in a sorry plight," and Joshua Lapes gave a rueful shrug. Then, thanking Master Throckmorton for allowing him to see the candles, he gathered up the candle boxes on the porch and the three departed.

By the time they had been to half the houses on the street, and found them likewise supplied, the young apprentice, Patrick, was thoroughly discouraged. But the chandler gave no sign of distress and chatted cheerfully as they went from house to house.

"We should have good luck here," he said, as they turned into one place. "This is the house of Widow Sears. She has used bayberry dips all her life."

Evidently the widow had been watching for them, for before they reached the door, she opened it to tell the chandler to bring in her usual number of dips.

The widow gave a sniff of contempt when she learned how business had been for Joshua that day. "I've seen folks using those new fangled candles from Newport." she said. "Made by Jews from a foreign land! I call it a shame for Christian folk to do the like when we have a chandler of our

race and kind right here among us. When Roger Williams came back from England all afire about the poor persecuted Jews, I was not in favor of letting them come here. If I were you, I should complain, and loudly!"

Joshua shook his head. "'Twould ill become me to do so, Widow Sears, since I am myself one to whom the colony has given sanctuary from persecution." He paused and looked firmly into her eyes. "And in any case I would not do so. This Plantation was founded for those 'distressed for conscience sake.' I would not violate that fine principle for which it stands e'n though I were reduced to direst poverty.' He paused again to give her one of his gentle smiles. "Nor in spite of all thee says, I think, would thee."

On the trip homeward, the composure of the three relaxed, and they began anxiously discussing the prospects of their future livlihood. One of the settlers had suggested to the horror of Hannah, that perhaps Master Mayes should pursue some other trade. When they seated themselves by the wayside for a bit of lunch, Patrick suggested that he go to Newport and employ himself with the Jewish chandlers, in order to learn their method.

Joshua laid his hand on the boy's knees and smiled at him with a gentle question. "But look son," he said, "there are things an honest man must consider. The process by which the candles were made is the trade secret of these chandlers. I

would feel as much a thief to filch it by stealth as to steal a man's purse outright."

The boy's expression fell. "I see now sir, when you point it out. I had not thought of it that way before."

"Still," said the chandler, "knowledge of these superior candles is bound to spread like wild-fire. 'Twill be no time til all will be wanting them. Then the demand will be so great one firm of chandlers cannot possibly supply it. In time, they will be forced to share it with others. "There might be," he said slowing, at last, "that there would be a way by which we might be the first to whom they would pass it on."

For Discussion:

1) Does our religion have anything to do with choosing a job? how we work on the job? how we get along in school? how we spend our leisure time?

2) Compare Eli and Joshua Mapes? How was one weak and the other strong in advising younger people in their work?

3) Discuss the American Patent System, established in 1836. How do our laws protect the inventor and yet look out for public welfare too?

For Action and Further Study:

Devote a session for a book review of <u>All American</u>, by John Tunis. Note the temptations of Ronald Perry to cheat in class, in the game.

Discuss any part-time jobs your class members hold? Where might there be a conflict between making money and playing fair?

Lesson IV

Loyalty in Friendship

Gideon, of whom we read in Lesson I, belonged to the historical period of the Judges. In this book the Hebrew tribes recognized the need for unity to protect themselves against neighboring enemy tribes. Thus, they elected the Benjaminite leader, Saul, to be king over the northern group.

Saul's popular warrior-son, Jonathan, was pictured as a lovable character by both writers of the kingdom stories. Jonathan's loyal friendship to David, whose charm and cunning had angered the old king, is told in the following legend:[6]

David was so popular in the court of Saul, that the old king became insanely jealous. Finally David was forced to flee for his life. Hoping that the king's anger had subsided, David returned to talk with his friend, Jonathan, Saul's son, on the day before the Feast of the New Moon.

"Tomorrow is the Feast of the New Moon," he said to Jonathan, "and I should indeed sit at the table with the king. I will go and hide myself in the field until evening. If your father misses me, say to him, 'David asked leave to run to Bethlehem, for the annual sacrifice is there for the whole

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[6]Adapted from I Sam. 20:4-42. J.M.Powis Smith, The Old Testament, (Chicago: University of Chicago Press, 1940).

whole family.' If he says 'Good,' then I shall not be afraid to return to court. But if it stirs up his anger, then know that evil is determined upon by him. I trust you to do this for we have made a covenant together. If I be evil, slay me, for if I am not righteous, you have no cause to bring me thus to your father."

"Far be it from you," said Jonathan, "for if I should indeed learn that my father was determined that evil should come to you, wouldn't I tell you? Come, let us go to the field."

So the two went out to the field.

Then Jonathan swore to David, "The Lord, the God of Israel be witness that I will sound out my father at this time tomorrow and if he is favorable to David, then will I not tell you. May the Lord requite me and worse if I keep not my word. May the Lord be with you as he has been with my father. But if I die, may you never cut off your kindness from my descendents!"

So Jonathan took oath again to David because of his love to him, for he loved him as his own life.

Then Jonathan said to him,

"Tomorrow is the new moon and you will be missed, because your seat will be empty; and on the third day you will be greatly missed. Then you shall come to the place where you hid yourself on the day of the affair, and you shall sit down there beside that stone heap. On the third day I will shoot

to its side with arrows, as though I shot at a mark. Then I will send a lad (saying) 'Go, find the arrows.' If I say explicitly to the lad, 'See, the arrows are on this side of you; get them!' -- then come; for it is well for you, and as the Lord lives, there is nothing the matter. But if I say thus to the youth, 'See, the arrows are beyond you,' go, for the Lord has sent you away. As for the word which we have spoken, you and I, behold, the Lord is between you and me forever."

So David hid himself in the field; and when it was new moon, the king sat at the table to eat. The king sat upon his seat as usual even on the seat by the wall, and Jonathan sat opposite, and Abner sat by Saul's side; but David's place was empty. Nevertheless, Saul did not remark anything that day, for he thought,

"It is an accident. He has not been ceremonially cleansed according to the law."

But when on the morrow of the new moon, even the second day, David's place was empty, Saul said to Jonathan,

"Why has not the son of Jesse come to the meal, either yesterday or today?"

So Jonathan answered Saul,

"David urgently asked leave of me to go to Bethlehem, for he said 'Let me go, I pray you, since our family has a sacrifice in the city.' Therefore he has not come to the

king's table."

Then Saul's anger blazed against Jonathan, and he said to him,

"The attachment you have for David is a shameful thing. As long as the son of Jesse lives on the ground, neither you nor your kingdom will be established. Therefore, now send and bring him to me, for he is condemned to die."

Then Jonathan answered Saul his father and said to him,

"Why should he be put to death. What has he done?"

But Saul lifted up his spear at him to strike him. So Jonathan knew that his father had determined to put David to death. Therefore Jonathan rose from the table in fierce anger and ate no food on the second day of the month, for he was grieved for David. In the morning he went out to the field at the time agreed with David, accompanied by a small boy. He said to the boy,

"Run, find now the arrows that I am about to shoot."

Then as the lad ran, he shot an arrow beyond him; and when the boy came to the location of the arrow which Jonathan had shot, Jonathan called after the lad, and said,

"Is not the arrow beyond you?"

Again Jonathan called after the boy.

"Make haste, be quick, do not stand still!"

So Jonathan's lad gathered up the arrows, and brought them to his master. He didn't understand anything; only David

and Jonathan understood the matter. Then Jonathan gave his weapons to the lad and sent him back to the city.

When the boy departed, David arose from beside the stone heap and the two friends bid farewell to one another.

Discussion:

1) It might be well to give the class further information about the Feast of the New Moon. Background material may be obtained in A Dictionary of the Bible, by J. Hastings, (Edinburgh, T. & J. Clark, 1909). Other references to the feast may be found in Nu. 28:11-15, Nu. 10:16, I S. 20:5,6,18,24 and 2 K 4:23.

A Modern Story:

In the half-light of the flickering candle one could discern a momentary radiance in the eye of the fever patient as his friend finished reading. The scripture over, he leaned slightly, and whispered: "Tom, you pray," and the heads of the two friends bowed in their last prayer together. The husky voice of Thomas Hopu rose to praise God for revealing himself to these two, the first from their race. He entreated that God's peace might rest upon the heart of his dying comrade, whose life had always seemed "pressed for time."

It was at the dining table of Captain Brintwall, where they had first met ten years before. Obukiah, then fifteen years of age, had managed to get aboard an old whaling vessel which was anchored in the harbor of one of his native

islands. The Hawaiian youth was eager to sail to a foreign land, for he had lost both parents in one of the native struggles for island control. There were no ties of real affection for the uncle, a heathen priest, with whom he lived.

The Captain consented to let him spend the night aboard but refused to allow him to join the ship's company until he had obtained permission from his uncle to go. Obukiah went ashore and so aroused the anger of his uncle by proposing that he leave, that the old man locked him up in his room. Escaping through a hole in the wall, Obukiah returned to the ship. His uncle followed in a canoe, and finally consented to let the boy go with one stipulation: "You must sacrifice a whole pig to my idol first."

The voyage was exceedingly long, for they visited the Seal Islands for furs and then sailed for New York by way of the Cape of Good Hope. Once, Thomas fell overboard, greatly distressing his friend, who wrote of this incident:

> The Captain calls all hands on the deck and ordered to have all the sails put down in order to let about. While we were working upon our sails, my friend Thomas was out of sight. While he was in the water he pulled off his clothes in order to be lighter. We turned our ship and went back after him. We found him almost dead. How glad I was to see him for I thought he was already gone."[7]

Eventually the little ship landed in New York and the boys were invited to New Haven, Connecticutt to be guests in

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[7] L.W. Dwight, Memoirs of Henry Obookiah, (rev. ed.; New York: American Tract Society, 18--), 17.

the home of Captain Brintwell. How uncouth their appearance must have been! Their clumsy forms were clad in rough sailor suits and their bewilderment caused them to seem stupid.

The amiable Tom, however, soon found himself a friend among the students of the nearby Yale University, and was taken under his wing to study the English language. Not long afterward, Henry was approached by a Mr. Dwight, who was also a student at the college.

"I would like to have you come to my room," the young man offered, "and take a look at an old spelling book I have. I can think of no better way to start our language." Obukiah went and immediately made rapid progress.

Not long after this tutorship was begun, a friend of Mr. Dwight's, a Mr. Stewart Mills, came to attend Yale University. He had previously aroused an intense interest in foreign missions in another college; so, when the young Hawaiian was introduced, he was immediately full of questions. Often he was present during the English lessons.

One evening, Obukiah came to Mr. Dwight's room announcing that he no longer had a place to live. Mr. Mills happened to be present and soon arranged to send the boy to his home in Torringford to live with his parents.

Every educational advantage was offered the young boy in Torringford. He made the most of his opportunity to learn language, manual skills and the Christian religion. It was

not long before he understood the absurdity of the religion of his birth, and once he made the following shrewd distinction:

"Hawaii gods, they no see, no hear, no anything. We make them. Our God, he makes us."

Then in 1815, Mr. Mills approached Tom Hopu and Henry Obukiah with a bold proposal. There was a possibility of opening a school at Cornwall to train students for foreign mission work. Did the young men want to take the gospel back to the poor ignorant idol worshippers of their native islands? Of course, this was what they had secretly hoped to do, but felt they were not yet prepared. In addition, Mr. Mills requested that they help raise funds for the school by addressing churches in various parts of the mainland on behalf of the missionary cause. As living examples, they would make a very effective appeal.

With eagerness, the boys consented and began their studies under Mr. Dwight, who had been Henry's English instructor five years before. They journeyed from town to town giving appeals for funds and calling the churches to the responsibility for the ignorant heathen.

But it was not destined that the two Hawaiians return to Hawaii together. After two years of training, Obukiah was stricken with typhus fever. The illness was short but severe. One night a friend called upon him and said:

"I'm sorry to find you so very ill."

And to this Obukiah replied, "Let God do as he pleases."

When free from pain, he always called upon some friend to read scripture and pray with him. "The person whom he most frequently called upon for this purpose was his friend Thomas. They often prayed together as they had done for years."[8] Obukiah always seemed more calm after worship with his friend, Thomas.

After that last prayer together, Thomas returned to the company of his fellow students to study. In October, 1819, the little brig, Thaddeus, set sail from New York harbor, bound for Hawaii with the first missionaries, among whom were Asa and Mrs. Thurston, Hiram and Mrs. Bingham, and Thomas Hopu, who was now equipped to carry out the mission hope which he had shared with his friend.

For Discussion:

1) Can you ever remember a time when you "stuck by" a girl or fellow you thought was doing something right, even though the rest of your crowd was against him?

2) Have you ever made a plan which a friend carried out for you?

3) Why do you want to be loyal to your best friend? What qualities does your best friend have?

4) Do you think it is more important to have a few close friends or several casual ones?

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[8] Ibid., 112.

For Action and Further Study:

Read the story "Damon and Pythias" in Ethicsfor Children, by Ella Lyman Cabot, (New York: Houghton Mifflin Co., 1910) 119-120.

Lesson V

Friendliness to Foreigners

During the last period of Old Testament writing, men no longer wrote books under their own name. It was no longer thought that God revealed himself directly to individuals, as in the time of the earlier prophets. In order to have your book read, it was necessary to borrow the name of a former teacher or prophet who was already known.

This was done in the book of Jonah. A prophet by that name was known to have lived about 780 b.c.,[9] during the reign of Jeroboam II.[10] Later a fourth century writer felt he had a great missionary message to give, so he took this name and gave it to the leading character of his parable about God's love for all people.

Jonah, the story goes, was commissioned by God to go to Nineveh and preach against the sins of its people. They were guilty of injustice, cruelty and misconduct on a city-wide scale. It was a startling proposal for Jonah, a conservative, orthodox Jew, to be sent to Assyria of all places.

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[9] G.A. Smith, The Book of the Twelve Prophets. (New York: Doubleday, Doran & Co., Inc., 1929), II, 485.

[10] II Kings 14:25.

from this nation, the Hebrews had suffered untold defeat and humiliation. Should not this long-time enemy of the Jews be considered the enemy of God? Why should God be concerned with the conduct of the people of Nineveh?

That is what Jonah could not understand. Therefore he disobeyed God's request and embarked on a ship bound for Tarshish, near Spain. God caused Jonah to be swallowed by a great fish and after remaining inside for three days, Jonah repented. (This theme of a man being swallowed by a monster was common in ancient folklore). Whereupon, God caused Jonah to be delivered upon shore. Read Jonah 3 and 4.

Discussion:

1) What does the story of Jonah tell us about God? Compare Jonah with the book of Esther.

2) Why was it difficult for Jonah to accept God's forgiveness of the Assyrians?

3) If God is a sovereign of all people, how should we regard one another?

A Modern Story:

An Excursion with Ernst[11]

Dwight W. Thurston Jr. relished excursions. You never knew what might turn up. Today the whole class was to pile into a couple of chartered busses and cruise about Manhattan for the day.

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[11]Adapted from The Welcome, by Babette Deutsch, (New York: Harper and Brothers Publishers, 1948) 127-130. Used with permission.

With pleasure Thursty noticed that Pete had come generously provided with chocolate bars and peanuts. Richey brought his camera, and the new kid, Ernst Keller, was carrying a Mason Jar which he handled as gently as if it contained nitroglycerin. Only it was empty.

"What you got that along for, Ernst" demanded Pete. "Going to bottle up some air from the other end of the island."

"No, but some water maybe."

"What for?"

"To see in the microscope, what is in the water."

"Huh, funny way to waste time" thought Thursty. "Where did you learn about all those things," he suddenly asked, remembering a photograph of sea life this Jewish boy had shown in school.

"From my fazzer, Sursty," replied Ernst with enthusiasm. "In the University he was a teacher of science in Germany, before they took him away." He would have liked to talk further about his interest, but Thursty yawned and turned to the back seat to whisper something to Pete.

Actually Thursty didn't want to appear too friendly toward Ernst in front of the other fellows. This Ernst was a queer guy. He talked queer and was such a dope about spitball throwing and slang, and football, and other ordinary things about which anyone knew.

Sometime later, Thursty turned to Pete with an idea.

"Can't we get some fun out of this trip?" he asked.

"Wait til we get downtown and have a chance to walk around," answered Pete.

"No, but," said Thursty, "I mean real fun, getting somebody's goat or something."

"Why sure," Pete grinned. "Here Ernst, have some," and he held out a peanut bag.

"Oh, Sank you," said Ernst, as pleased to be counted one of Pete's friends as to be offered refreshments. He plunged his fingers eagerly into the bag to find nothing but broken shells.

"I - I am afraid zere is none left," he said.

"Sure zere are," replied Pete, imitating his accent.

"No" said Ernst with a smile showing he didn't feel too badly, "only shells."

"Well" said Pete brightly, "I didn't say 'Have some peanuts,' did I? I just said 'Have some.' Have some shells!"

Thursty burst out laughing at Ernst's face. Pete, the clown, didn't even smile. The rest of the trip was uneventful. They saw the facades of the docks and finally reached West Street where here and there an enormous liner was being painted battleship grey. Finally they reached the Battery and the boys piled out of the busses to stretch their legs.

While they walked about, Andrews, the teacher, began to tell them some history. He explained about the old Aquarium the flagpole, South Street and sailing ships of the past.

Several of the boys began to ask questions, especially Ernst. In fact, Ernst, the foreigner, seemed to know more than Dwight Thurston. For a year Ernst and his twin sister, Erica, had knocked about London picking up odd bits of information about the British capital and it came out every time Andrews told the boys something about New York. Ernst was getting altogether too much attention, Thursty thought. He felt about now this globe-wise refugee needed a taking down.

As they turned to resume their bus ride, Thursty caught up with Pete and pulled him off to the side.

"Hey Pete."

"Yeah."

"Aren't we going to do something?"

"Doesn't seem much to do," replied Pete, taking a minute to remember what Thursty was talking about.

Unexpectedly, the opportunity came. They had returned to the Battery and were ready to take the busses again for another part of the city. Ernst, still holding his Mason jar, realized that they were leaving for the day. He dashed across the shallows where the waters were muddiest and richest in invisible life. Andrews busily pointing out a nearby bowling green didn't notice.

As the boys bundled into the cars, Andrews asked, "All here? Better count noses."

It was then that Thursty had an inspiration. He'd work it so Andrews would count him twice, once for himself and once

for Ernst. Ernst down by the waterside was either having trouble filling his precious jar, or he'd gone on to a better spot than the one for which he started.

If they left before Ernst got back he would sure be flabbergasted! Thursty leaned over to his accomplice and whispered his plan to Pete.

"It's a cinch" said Pete, "if Andrews doesn't spot him."

"One" counted Andrews, "two, three four -- I thought I counted you before, Thursty" he said.

Thursty grinned. If Andrews had asked directly "Didn't I count you before," he'd have said "yes." But this way -- well this was a sort of cream-white lie.

The bus swung away from the Battery. This was really something. Imagine Ernst's face when he turned around and found they'd left without him.

"Where's Ernie?"

It was Booker, the negro boy, who first noticed Ernst's absence.

"Sh! Don't let on," whispered Thursty. "He's keeping an appointment with some fish food."

"How'll he ever find us?" asked Booker.

"Oh," said Pete, "If he could manage his way around London so well, he'll get along here."

But Booker objected. "That's tough. Maybe he hasn't even got carfare."

Thursty suddenly recalled that Ernst never went with the

crowd to the Soda Shoppe. He didn't really know either how much fare it would take to go all the way back home. When the bus arrived in Chinatown, where the boys were to have lunch, Thursty didn't join the enthusiasm of his friends. Somehow he didn't feel hungry. Perhaps it was the chocolate bars and peanuts he ate.

Andrews was waiting for the second bus to unload. He stated, rather than asked, "All here."

Thursty felt unpleasantly hot on his cheeks.

"No" he blurted out.

"What do you mean?" said Andrews sternly.

"I mean Ernie -- Ernst Keller. We left him at the Battery filling his Mason Jar!"

Andrews made a rapid calculation. He didn't ask Thursty why he had said nothing at the time. Quickly, Andrews had a word with the teacher in charge of the second bus. Then he hailed a taxi and vanished.

. . . .

It was disconcerting the following day, to discover during roll call that Ernst was absent. Andrews volunteered no information and it made matters worse when he required a written report on the excursion. Thursty found he could recall clearly only the first half of the trip. What they'd seen after they left the Battery was a muddle in his mind.

When the bell rang, he marched directly up to Andrews and asked in a determined voice, "Did you find Ernst?"

Andrews tapped his pencil deliberately for a minute before answering.

"Yes," he said slowly. "I found him. In the River."

Andrews' voice was cold, and he didn't seem to want to look at Thursty. He said nothing further, and just reached for Thursty's blotted half page.

Thursty wanted to ask more about Ernst, but he was afraid. The day dragged on, one dull lesson, another, and then lunch. That too, was gloomy, for a rumor was going around that there would be physical exams instead of gym that day. Thursty left his friends and turned down the hall.

"Well Thursty." It was Andrews.

"You don't live very far from the settlement where Ernst lives, do you?"

"No" replied Thursty, surprised at the new friendliness in Andrews' voice.

"How'd you like to step in there on your way home and take Ernst his homework?"

"Sure, Mr. Andrews," Thursty said explosively. He didn't know why exactly but this was going to make everything all right again.

He could scarcely wait for the close of school. The fellows were going up to the Soda Shoppe, but today his job was to get down to the settlement and find Ernst.

Slowly, he mounted the stairs to Ernie's room. As he approached, Thursty heard a tremenduous sneeze.

"Cub id."

Ernie was sitting up in bed.

"I brought you your lessons," said Thursty.

"Thaks" said Ernst. "I guess Ib stuck here for a while. But oh, Sursty, it was fide!"

"What was fine?"

"When I was alode down there."

It developed that after all, Ernie thought it was an accident he'd been left. He'd had a chance to explore a bit. He'd crept to a place on the lee of the fireboat station, emptied his jar in order to refill it with better specimens, when a shrill whistle blew. The whistle was actually intended to warn him away so he wouldn't fall in, but actually it worked the other way. At any rate, he was fished out and given dry clothes and was enjoying sandwiches and a coke provided by his rescuer when Andrews found him.

It was a little difficult to explain the trick Thursty and Pete had planned against Ernst. Thursty didn't try.

For Discussion:

1) Why did Thursty feel all right when he was given a chance to take Ernie his lessons? What did he learn about Ernie on the excursion?

2) Do you think Jonah acted childishly when he sat under the gourd? Compare with Thursty's conduct when Ernie seemed to be getting too much attention?

3) What reasons did Thursty and Jonah have, for being unkind

to foreigners?

For Action and Further Study:

If there is a distinctive foreign element in your town or city, the class might benefit from an excursion through that part of town, or a visit to a settlement or church located in that area. A party or some other social occasion is suggested to help acquaint the class with these immigrant Americans.

Have class discuss the Youth Hostel Movement as a means for encouraging friendliness between nationalities. Consult the AYH Handbook, Annual Edition, and "Hostels for Youthful Wanderers," Christian Science Monthly, July 27, 1938.

Lesson VI

Taking Advantage of Others

In Egypt, the Hebrews had learned the meaning of life in bondage. After obtaining the reluctant permission of the Pharoah, they escaped under Moses. Eventually they settled in the land of Canaan, as Palestine was called at that time. There they lived a settled, agricultural life, and soon felt that this new type of existence called for a different form of government; so, they established two kingdoms which were later united under King David.

Inheriting a large, well-established kingdom, Solomon, David's son, launched a vast building program. His temple would not seem a large structure today -- a building ninety feet long, thirty feet wide and forty-five feet tall. But he

had selected a peculiarly difficult site, the summit of Mt. Moriah which had to be enlarged to provide room for the building, and this enlargement had to be supported by gigantic walls, made of heavy stones. Solomon used the costly cedar and cypress timbers from the forests of Lebanon, which belonged to the allied king, Hiram, of Phoenicia. Moreover, he had the "whole house overlaid with gold."

In order for his building ambitions to be realized, it was necessary for Solomon to recruit forced labor from his subjects. These laborers were of three types: 1) native Hebrews who worked one month out of three in the forests of Lebanon; 2) three kinds of slaves: home born, or those taken by debt or from war; 3) the vassel Canaanites, from whom were drawn 70,000 burden bearers and 80,000 quarry men.

Thus there was a sorry side to Solomon's reign of magnificience -- a picture of human wretchedness and slavery. It is significant to note that the first revolt against the kingdom came from Jeroboam, who had been a leader of the labor gangs. Read I Kings 5:13-18 and 1 Kings 11:26-40.

Discussion:

1) How was the labor for the pyramids of Egypt provided? (See History of Egypt by J. H. Breasted, pp 308-9, 496).

2) Did the Hebrews have real prosperity under Solomon? What qualities did he lack that we usually associate with a beneficient king?

3) Define economic democracy? Is it a concern for Christian

people? Should we be concerned that the people we are now fighting have economic democracy? Note some of the standards suggested by the late Archbishop, William Temple, in the first, second, third and fifth of his principles for reconstruction.

A Modern Story:

In early California history, the valley land was given mostly to wheat raising, because that was the crop with which the first settlers were familiar. After the decline of wheat prices about 1870, and the introduction of irrigation, there was a change to fruit and vegetable farming.

These new crops, unlike wheat, were grown intensively, and required a much larger number of workers per acre. When it was discovered that there was an insufficient supply of labor for working the fruit and vegetable crops, the farmers called upon foreign help. The first group consisted of "our Chinese fellow citizens," who had been brought here to work at coolie wages on the Cnetral Pacific Railroad, or in the mines. This group was no longer needed by the railroad after its completion and was being forced from the mines by the pressure of white labor groups.

When the Chinese were transferred to the farm, they were found to be excellent pickers and fruit packers, but the labor groups of California resented them because they were willing to accept the 30 cents a day offered them for their work. The labor groups would probably have been wise if they

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[12]William Temple, The Hope of a New World (New York: Macmillan Co., 1943), 91,92

had organized the Chinese to demand higher wages, as they themselves were protected. Instead, however, they agitated against the Chinese and eventually their forces, combined with those of small farmers, brought about the first Chinese Exclusion act of 1882, which forbid Chinese from entering the United States.

About ten years after the exclusion of the Chinese, the California farmers began to raise sugar beets in a quantity which necessitated large amounts of hand labor. In small numbers at first, Japanese appeared in the agricultural districts of California and were considered "very valuable immigrants." By about 1910, the Japanese and Chinese populations in California were about equal.

Most of the Japanese were experienced farmers and made valuable contributions to California agriculture. They reclaimed much land which was considered waste, and initiated rice growing, to the benefit of the northern counties of the state. They were thrifty, saving their money that they might eventually own land, and as they observed their surroundings, they began to improve their status and demand higher wages. When they began thus to climb above the coolie level, agitation again arose, and this minority was soon referred to as the "yellow peril." Like the Chinese, an exclusion act was passed forbidding their future entry into the United States.

The next large group "invited" to help the California farmer was the Mexican. The Mexicans began to come in large numbers during the first world war and increased after the

Japanese Exclusion Act of 1924. Growers of the San Joaquin Valley, sent a man to Congress in 1926 to "get us Mexicans and keep them out of our schools and out of our social problems." We would judge that they, too, were considered "valuable" immigrants from an article from the Pacific Rural Press, December 17, 1927, which read:

> If Mexican immigration were barred, it would mean that industry and agriculture would compete for labor and the price of farm labor would go up. But if agriculture is permitted to exploit its own exclusive labor sources, then no competition exists and agricultural wages can be kept at a subsistence level.

During the boom of 1928, Mexicans earned 35 cents an hour, but during the depression the rate dropped to 15 cents. The Mexicans were expected to furnish their own transportation to the farms and live as best they could during the period crops were not being harvested.

In 1927, the Mexicans organized themselves a national union, and although its first strike was broken, Mexican labor has been found to be "less satisfactory," since its organization.

Large growers are again facing a shortage of labor because of the present war, and are drawing on two sources: the Japanese, who have had short time leaves granted from relocation centers and once again, the Mexicans.

Japanese workers in the 8,000 acres of potatoes near Tule Lake are getting the prevailing wage for agricultural workers. The Department of Agriculture and the Mexican

Ministry of Labor are cooperating to send us picked groups of Mexicans from the agrucultural states of Mexico, and a prevailing wage of 65 cents is being paid. The United States is careful not to offend our Mexican ally during this critical period. For example, the Vice-President spoke the following on Mexican Independence day in September, 1942:

> . . . . so let us hope that the arrangements entered in by our two governments will definitely end exploitation of the discrimination against Mexicans.

For Discussion:

1) Compare Solomon's method of securing necessary labor and that of the California farmer. What value is placed on the individual in these cases, as contrasted with human value as expressed by our Constitution?

2) Tell anything you know about the Wages-Hours act?

3) Is it any of our business how our harvest workers get along during the rest of the year? What has been done to help them?

For Action and Further Study:

Write the Department of Labor for further details concerning the harvesting of crops. Secure information on the use of child labor in agriculture. A worker in a harvest camp might tell of his experiences.

Lesson VII

The War Method

Old Testament ideas about the right and wrong of settling disputes by the war method developed slowly. As with

most primitive people, the Hebrew God was conceived of as a warrior, and participation in war was considered a way of working with and obeying God.

Perhaps dating back to the time of Moses, is the famous little war song ascribed to Moses' sister, Miriam, after the Israelites had successfully crossed the Red Sea:

> Sing to the Lord for he has completely triumphed
> The horse and the rider, he has hurled into the sea.[13]

Another excerpt, written about 1200 b.c. pronounces a military doom for the desert enemies of the Hebrews:

> Then Moses built an altar and called its name Yahweh-nissi, (the Lord is my standard).
>
> "Because a hand has been raised against the throne of the Lord," he said, "the Lord will have war with Amalek from generation to generation."[14]

The Hebrews never became as military minded as the ambitious Greeks and Romans. The tribes were loosely bound together as a federation, but they lacked organic union. This fact never permitted the growth of efficient military strength for any period of time.

The book of Judges describes the strife between the Hebrews, who were attempting to settle in the Palestinian corridor, and the native Canaanites. There is one strand of writing which does not picture the settlement as a brilliant military campaign. Judges 1:30-33 tells of the peaceful

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[13]Ex. 15:21.

[14]Ex. 17:15-16.

settlement on the plain of Jezreel of the tribes of Zebulon, Asher and Napthali.

Eyewitness writers of the stories of David, tell of great brutality, such as David's hamstringing of enemy horses, with no tendency to glorify such deeds. However, later writers painted vivid pictures in legend of this second king, emphasizing especially his exploits against the Philistines.

With the period of the great prophets, some of the elements of Hebrew conscience came more sharply into focus. With Amos, for example, God was concerned about the conduct of several nations. He no longer battled for a particular people. In Hosea, we have revealed a God who is loving and kind. In Micah, we have the greatest statement of the peace ideal in the Bible, which reads:

> It shall come to pass in days to come,
> That the mountain of the Lord's house will be
> Established as the highest mountain,
> And elevated above the hills.
> Peoples will stream unto it,
> And many nations will come, and say:
>
> "Come, let us go up to the mount of the Lord,
> To the house of the God of Jacob;
> That he may instruct us in his ways,
> And that we may walk in his paths;
> For from Zion goes forth instruction
> And the word of the Lord from Jerusalem."
>
> Then shall he judge between many peoples,
> And arbitrate for great nations at a distance
> And they shall beat their swords into plowshares
> And their spears into pruning hooks
> Nation shall not lift up sword against nation
> Nor shall they learn war any more.[15]

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[15] Micah 4:1-4.

Discussion:

1) Why does the book of Judges allot so much space to military exploits, and so little space to the accounts of peaceful settlements?

2) Why do you think primitive peoples picture God as a warrior.

3) From the events described in the New Testament, do you think the great pronouncement of Micah was accepted by the majority of the Hebrew people?

A Modern Discussion:

"All nations must come to the abandonment of the use of force" reads one of the most Christian statements in the Atlantic Charter, drawn up in August 1941, between Winston Churchill and President Roosevelt. Ever since Micah and early Christianity, this abandonment of force has been held an ideal; its necessity becoming more and more apparent as we find ourselves involved in broader and more devastating wars.

Right now, members of the Christian church are divided in regard to participation in this particular war -- some feeling that the use of any force at all is unchristian, and others feeling that the pursuit of this war is a regrettable but necessary evil to counteract the greater evil of totalitarianism. However, both groups are looking beyond to the time of a permanent peace settlement, with the aim of helping the world get into the habit of peace instead of the habit of war!

It would seem that church people would be particularly concerned that this peace habit be formed, because a religion of brotherhood, such as Christianity, can be realized only in a state of peace. And the church has been the only agency in this war to maintain relations between enemy and allied countries. Indeed, it is the most international group in the world.

Because of this, there are groups of Christians in many cities and towns who meet to study the conditions of a lasting peace. There are probably several in your own community. Also, there are national conferences, as for example, the Delaware Conference of March, 1942, which was attended by nearly four-hundred protestants interested in peace.

Some of the suggestions for a lasting peace given by this conference were: 1) After the armistice, a 'cooling off' period of several years will be necessary to calm a little of the hate, feed war victims, and restore buildings, shops, etc. 2) The resources of the world must be divided more evenly. We have already seen how many battles have been fought over oil fields. 3) Disagreements between nations and between international organizations should be brought before a World Court. 4) Eventually, it will be necessary to create a democratic world government, composed of all nations, which will have as its purpose "the greatest good for the greatest number." 5) Colonies must be controlled through this world government.

6) Armies and navies must be controlled by this government and be used to police the countries. Armaments should be turned over to the World Government to be used or abandoned.
7) The victorious nations of the war must not humiliate the defeated countries by forcing them to make heavy payments, give up factories or land which was part of their country before the war.

Revenge only leads to more fighting. The one thing above all else that the ordinary young person and adult can do is to fight against the attitude of "getting even" which we hear all about us. Abraham Lincoln fought this attitude after the Civil War. Once, when he was visiting a field hospital, its tents full of sick and wounded soldiers, the officer in charge pointed to one special row of tents: "You don't want to go there Mr. President." "Why not?" said Mr. Lincoln. "There are only sick and wounded rebel prisoners in there," he said. "That's just where I do want to go," said Mr. Lincoln.

Coming to the bedside of a Confederate captain, he held out his hand. "Do you know whom you are about to shake hands with?" said the wounded man. "I'm a Confederate officer, and I have fought you for four years as hard as it was possible for me to fight."

"Well," answered Mr. Lincoln, "I hope a Confederate officer won't refuse to take my hand." And the captain took

Lincoln's hand in both of his. Lincoln knew that vengeance always leads to more fighting and he wanted a lasting peace.[16]

It is the spirit or attitude that makes war or peace. Hitler recognized this when he wrote in Mein Kampf, "the question is not how we can manufacture arms. Rather is it, how can we create the spirit which renders people capable of bearing arms."

We Christians can rewrite this in terms of our own faith, perhaps something like this: "the question is not primarily whether we vote in congress for peace, or simply dump all our arms into the ocean. Rather it is how we create the spirit which makes people want to form the habit of peace."

For Discussion:

1) Give your ideas of some of the causes of war.

2) Would you, as a young citizen of the United States, be willing to become a citizen of a world government in which other countries would be considered equals with the United States?

3) Could you shake the hand of a "Jap" when this present war ends, or do you disagree with what Lincoln did? If so, why?

4) Many people resented the fact that our State Department permitted us to sell scrap iron to Japan after the invasion of China. Would this have been possible if we had organized a permanent world government after the last war?

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[16] Harold S. Huntington, "The Christian Peace," Pilgrim Highroad, X, (November, 1941), 47.

For Action and Further Study:

What can we as young people do in our church or town to sell people the idea that a peace can last, and help them learn what problems a lasting peace involves?

Lesson VIII

What Should Families be Like?

Family relations in early Bible times were different in many ways from those of modern times. Hebrew tribes were made up of clans, which were composed of relatives, or kinsmen. Inside the clan was the single household. Early Bible stories stress those family groups. This was partly because the ancestors of the Hebrews were desert people or nomads, who were forced to cooperate with one another in order to protect themselves from common enemy nomads. Hebrew relatives felt a much deeper obligation toward one another than we do. If a member of a family was murdered or wronged in any serious way, it was the duty of the nearest male relative to take revenge. If a man died, his nearest male relative was obligated to take care of the property and marry the widow.

The Hebrew family was more father-centered than households of today. Wives, children, animals, and slaves were all equally the property of the father. A man could buy a wife, he alone could obtain a divorce, and he had the additional privilege of selling his children into slavery if he wished.[17]

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[17]Dt. 24:1-4.

However, it must not be thought that there was no individual love and consideration between members of the family. We have stories of women heroines to prove that women were not left completely in the background. The relationship between a father and his children was far more human than that of owner to property, as the following story of family love will indicate:

As a young boy, Joseph was so favored by his father, that his jealous brothers sold him into slavery. He was taken to Egypt and after many years, Joseph made such a good impression on the King that he was put in charge of the grain supply. There followed a great famine in Palestine. The brothers were forced to come to Egypt to buy food. They did not recognize their brother, but Joseph took the opportunity to question them at great length about their father. When he was told he had a younger brother, Benjamin, Joseph told the brothers he wished to see the boy and he gave them just enough grain to get by for a few weeks. When they returned again for grain, they brought Benjamin, and Joseph liked the boy so well, he wished him to remain in Egypt. An older brother, Judah, was afraid of this. He knew his old father loved the boy and would be grieved without him. Read Genesis 44:18-45:20.

Discussion:

1) Whose fault was it that Joseph was sold into slavery? His father's? His brothers? His own?

2) What had happened to the brothers that made them unwilling to let Benjamin become a slave in Genesis 44:18? How had the brothers' relationship with their father changed?

3) How did Joseph's character change in the course of the story?

A Modern Story:[18]

"The biggest thing Will and I ever did was to pick the father and mother we had," said Charles Mayo, the younger of the famous Mayo brothers. This was a typical expression of the way the Mayo family felt towards one another.

When the father of the two famed brothers, Dr. William W. Mayo, returned from his duties in the army after the Civil War, he set up a partnership in Rochester, Minnesota, with a Dr. Hyde. This turned out unsatisfactorily, and from that time on, Dr. Mayo had three partners, his wife and his two sons. Dr. Mayo's practice was that of a typical country doctor, but at that time, medicine was making great advances. The clinical thermometer and the stethoscope were first coming into use. Pasteur and Lister's work on infections and antiseptis was being carried on.

One evening, after Dr. Mayo had failed to stop an infection in the leg of a little boy, he spoke regretfully to his wife of the great need he felt, to brush up on newer

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[18] From Adolph Regli, The Mayos, Pioneers in Medicine, (New York: Julian Messner, Inc., 1942) chaps. 6,7. Used with permission.

medical practices. "I Think, Louise, I ought to go back to school and do post-graduate work. What do you think?"

Mrs. Mayo was silent and first said nothing to her husband's suggestion. Dr. Mayo continued: "In a year at the Bellvue hospital in New York, I could learn enough to do some of the things around here I know I should, but can't now. I want to actually see what is being done to combat germs, what there is to this antiseptic business. Certainly we need it out here."

"I know what you're thinking, dear. Our girls need many things and our boys are very young, but I think we've saved enough to keep the family going while I study. I can see, though, that you're worried."

But Mrs. Mayo, who had already proved a most valuable helpmate to her husband, and who had read in the scientific journals herself about medical advances, replied that she was not worried in the slightest. She only blamed herself that she had not suggested before that he do further study.

And so, when Dr. Mayo was nearly fifty-two years old, he left home with his family's blessing and learned all he could in New York about the advances in medicine and surgery, and returned enthusiastic to help his community in new ways.

While at the Bellvue hospital, Dr. Mayo became interested in the microscope, and its value to medical science. Secretly, he longed to own one, but he knew it was beyond the

family income to think of it. He talked about it so often, however, that one day, Mrs. Mayo suggested to him:

"Will, when are you going to buy a microscope for your work?"

"Who said anything about buying a microscope, Louise," he replied. "Don't you realize -- wouldn't it be wonderful?"

"Dad, I wish we had a microscope," young Will piped up. "I never even looked into one."

"I want a scope too," said little Charlie.

"How much would a microscope cost?" asked Mrs. Mayo.

"Far too much for us to consider, my dear," replied Dr. Mayo. "One that's dependable and efficient would come to at least six hundred dollars."

"That's a large sum, Will, but it's also a good investment. We haven't that much cash, but we do have our home and that is good security. We can mortgage the house and get the money that way."

"Louise, really. Would you permit me to mortgage our home even, to get a microscope?"

"Why not, it's as important to us to have the best medical equipment as to have a home. Go ahead Will, and make whatever arrangements you fell necessary."

So, within the next few days, Dr. Mayo made the necessary arrangements and became one of the first physicians in the country to own his own microscope. But it was an investment that took ten years to pay off.

As very young boys, Will and Charlie helped their father during operations, in useful but small ways. Will acted as his father's "scrub nurse," and Charlie, who at twelve years, was very short, was very handy at sterilizing the operating instruments.

One day, in the late spring, when the boys were out of school, Dr. Mayo suggested that they accompany him into the country to help with an operation. It was to be so difficult a task that he engaged another Rochester physician to assist him. The woman patient was carried to the kitchen table, and the assisting Doctor began to administer the anesthetic. Just after Dr. Mayo had made the incision, the assistant was overcome by the ether and fainted. The Doctor could not drop his scalpel at this point. The patient struggled with pain. Will was busy mopping the wound. The doctor glanced at Charlie tending his sterilizing furnace.

"Charlie, give her more ether quick!" Dr. Mayo called. Charlie, whose playmates were probably shooting marbles at the moment, rose to the emergency. Standing on a cracker box beside the patient's bed, he climbed up and held the ether cone over the woman's face.

"When I raise my finger, give her ether," the doctor ordered. "When I shake my head, stop." And quite by accident, Charles Mayo acted as surgical assistant at the age of twelve.

In following years, the boys assisted their father in more and more specialized duties, until they completed medical

school and became assistants to their father. Through the pattern of cooperation, set by the family life of the Mayos, the genius of a great doctor continued in the work of his sons. The same spirit of "teamwork" existed likewise, in the relationship between the two brothers, who were always eager to help and praise each other. Will's business head and Charlie's charm and mechanical ability fused to produce an "unbeatable team" dedicated to relieve all human suffering possible.

For Discussion:

1) Compare Joseph's father and the father of the Mayo brothers. Which do you think was the better family man? Why?

2) What united the old Hebrew-type family? What finally united Joseph's family? What interest brought unity to the Mayo family.

3) Can all families attain the unity of the Mayos? Jesus said some of us would have to leave our families to follow him. Discuss this further.

4) How do you think the family spirit might be brought into business; getting along with our friends at school; getting along with other races and nations?

5) What are the particular problems you face in getting along with your family?

6) What qualities do you want to have in your relations with your family which don't exist now? What can you do to help cultivate these?

For Action and Further Study:

Look up "Christian Life Topics" in the Pilgrim Highroad, May, 1944, for further material on "Getting along with one's family."

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AN INQUIRY INTO THE RELATIONSHIP BETWEEN THE WORSHIP OF FRIENDS AND THEIR SOCIAL CONSCIENCE

A Thesis

Presented to the Department of Christian Ethics

The Pacific School of Religion

In Partial Fulfillment

of the Requirements for the Degree

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"It is not our business to
modify our belief to fit
things as they are, but to
modify things as they are
to fit the spirit of Christ."

. . . . Emma Pusey
Pendle Hill

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CHAPTER I

Introduction

Today there is no one pattern of worship among Friends; there are distinct differences between the two types of worship, "pastoral" and "non-pastoral", and there are also very close simularities. The likenesses are not so obvious as the dissimularities and therefore in their outward appearance the two worship types are often taken to be altogether unrelated.

Some questions put to Friends by others are "Just how deep are the differences between Friends?" and "Are the differences so critical that they have fundamentally changed social conscience, attitudes, and actions of Friends?"

No Friends will deny that differences do exist. Many realizing that modern members of the Society have become different from their forebears, have naturally speculated as to <u>what</u> the differences are and <u>why</u> they exist. And above all what effect the changes have had on the social sensitivity. However, the suject apparently has not received the attention of any Quaker or non-Quaker student. The whole matter is of the greatest importance for in the outward differences may lie the solution to the differences today in the social consciences of Friends. What part is played by worship? Are the differences to be found in social

consciences rooted in the meeting for worship?

Friends today have a reputation - often without justification - for their social attitudes and activities. Friends have had an impact on the social ethic completely out of proportion to their small number.

Before conclusions can be drawn certain material must be inquired into.

First, a narrative description of two of the meetings for worship to point out the outward differences between the two types of Friends.

Second, the task will be to make plain the historical lifference between Friends in their worship.

Third, some thought will be given to the historical attitudes of Friends in social thought and action and their modern applications.

Fourth, a detailed study will be made of selected Friends worship groups in California to see what their activities are.

Fifth, the meetings will be compared as to their activity.

In conclusion, factors contributing to the social consciences of the various meetings will be observed and studied, and the correlations drawn, if any, between the worship and social conscience of Friends.

To this end in addition to the historical inquiry, the meetings selected have been studied as to their history, activities, and composition.

CHAPTER II

A Word Picture of a Friends Church and a Friends Meeting Today

Over the door were two neat but faded signs which informed me as I mounted the stairs, that this was the "Friends Meeting House" and that "Meetings for Worship" were held each "First Day (Sunday) at 11 A.M."

The building was not like a house nor was it at all like a church except that tinted windows were to be seen on the sides. It was a square-shaped building with a porch at one chopped-away corner. One ascended two flights of some half-dozen steps to gain the porch. The building was a drab gray. One faded stain-colored door was open and I walked in cautiously. It was a vestibule. To one side a literature table stood. Two swinging doors were ahead - through the glass I could see some people sitting inside and a fire burned brightly in a fireplace on the far side of the room. Self-consciously, for all at once I knew I was late and this was my first visit, I cautiously pushed open the door and slid in. A few heads turned. They were curious - one grey-haired lady looked somewhat disturbed. A few steps and I slid into a brown plywood, folding seat which creakingly protested that it should be chosen from among the many vacant.

The quiet immediately brought me close to the others

for I was quiet too.

I listened to the quiet. Outside a car shifted gears and started up. The people - maybe two dozen or so - were part of the quiet; it seemed no effort to them. Some had closed eyes, some stared ahead or looked at the cheery coal-burning fire in the hearth. Several had their heads in their hands, pensively. Two children sat quietly by their parents - the younger later took to looking at a book he had along. Other than the children the people seemed to be about evenly divided between young and middle-aged couples. They were seated in a square with one side open to the fire-place. There were enough chairs for maybe a hundred but the arrangement seemed natural and not distant despite the few chairs filled.

As people wearied slightly the chairs squeaked as they shifted their limbs. Then it was that I became conscious of the room - "room" seems to be the best word. Chairs, fire-place and tinted windows were the only purposive suggestions.

The room was clean. It had dark floors with runner in the aisles. The walls also were dark except for the higher reaches which were cream with dark beams. The stark simplicity did not hold my attention long. Nevertheless, I reflected that if a person's mind wondered there was nothing in the room religiously suggestive except the quiet, the people and the fire at their center. But was not this ample, I wondered.

The meeting houses of the Friends might well be called a sacrament - a negative one to be sure - for as I understood it, the nakedness is a protest (at all times valid) against the over-indulgence of the wealthy structures.

A chair groaned, a middle-aged man stood erect. He quoted from the Fourth Gospel, made a few comments on "light, truth and love" being the essentials of Christian life and resumed his seat. Moments later another member stood and spoke quietly, pointing out how Friends were at times during the war failing to follow the implications of the biblical message - how early Friends had "witnessed" more faithfully. Several more spoke - one without much pause when she followed her predecessor. Among other things it was said that the meeting for worship was central; it's weakness was the weakness of all things Friendly. Then it was quiet again. I found myself thinking on what they had said and remained in thought until I noticed the group nodding at a neighbor or shaking hands. The gentleman who had spoke first made an announcement and then people arose. Some gathered in groups and talked. Some introduced themselves to me and asked me questions about myself. A small elderly lady took me in tow and had me sign a visitor's book.

Then I was outside. I had attended a Friend's "quiet" meeting.

***

My second Sunday in Berkeley I went to the "Friend's Church". It was across town, also on a corner, with the church facing on one street, a side-lawn on the other. Also facing the other street but to the rear, was a dwelling painted grey like the church. Perhaps it was the parsonage. A glass case on the lawn announced the Sunday events and sermon title for the "Friends Church".

People were mounting the steps. Two small knots of people were bunched on the steps talking.

At the door an usher offered me a "bulletin" and a welcoming smile. Inside - there was not a vestibule - the people were sitting or talking quietly to their neighbors. Like many churches the rear seats were filled - those most forward being shunned. The sanctuary three rows of pews extending to the front. The interior was white and built in simple-unpretentious lines.

The organist started playing the prelude from her position in the center of the choir loft. The pulpit was central and stood on a small rostrum in front of the choir loft. There was no religious symbolism. The rostrum was flanked by the Christian and American flags.

After a period of quiet music the pastor who wore no vestments, stood - he had been seated in a seat behind the pulpit and was quite hidden. We were asked to sing "When

Morning Gilds the Sky."

The Scripture reading followed from Romans 11 and 12. The pastor clearly and informally premised his reading with a suitable introduction which focused our attention and brought out the salient points.

We were asked to be quiet and to meditate on the reading. After a moment of quiet the pastor gave his pastoral prayer. It seemed to be extemporaneous and dwelt on the central points of the scripture reading.[1]

The announcements were lengthy. The two ushers who were to serve the approximately hundred worshippers went forward, there was pastoral prayer and then the collection. They did not go forward again but instead a duet was sung. (From a remark in the announcments it was apparent that the choir had not gathered for over a month).

The sermon, "An Appeal to Christians", was delivered very well. It lasted about thirty minutes. The Scripture was held to very closely, i.e., Romans 12:1-2.

> "I appeal to you, therefore, brothers, by this mercy of God, to offer your bodies in a living sacrifice that will be holy and acceptable to God; that is your rational worship. You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God's will is - what is good, pleasing, and perfect."[2]

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1 At another visit a person in the congregation stood and led in prayer followed by the pastor. In this case the quiet before and between vocal prayer was more real.

2 From the American Translation. The pastor actually used the new Berkeley Version.

His outline seemed to be to treat the two verses of Romans separately. Especially in the last, illustrative material could have been used excellently to drive home his main contention that Friends should not be unresistant followers of the "world order." Friends had to be ready at all times to suffer for "conscience sake" when the state served selfish national interests rather than human interests.

Following a hymn "Jesus Calls Us" and the benediction the service was over. As in the quiet meeting I was made to feel welcome and among friends.

CHAPTER III

The Modern Worship Patterns; Their Origins and Differences

The early Friends met in a meeting for worship and in a meeting for business. The weekly worship meetings were "on the basis of silence" in which speaking came only when they were "divinely" moved to speak. Every member then was his own priest or preacher.

The business meetings were at first held at greater intervals and several worship meetings together constituted a business meeting. Gradually this became a monthly meeting for each meeting unto itself. Out of general meetings of the early Friends came the gradual development of Quarterly and Yearly Meetings, each respectively representing a larger number of meetings in a geographical area.

The first generation Quakers - those who were contemporary with Fox - set the principles of Friends as well as the organizational pattern. This is typical of new sects. Following this came the period in Friends when with persecution over, they withdrew unto themselves and the names "Middle Ages of Friends" or the "Quietism Period" became quite appropriate. Despite growth in numbers, especially in America, the Friends did not grow fundamentally but held to established customs and organizational patterns ever more

firmly. The changes were inward. This period was one which only helped to fix the notion of Friends as "quaint" or "peculiar". Only eighty-odd years after Fox's first preaching, birthright membership was established. This resulted in Friends looking to their children for members and no longer to the earlier evangelistic methods of a traveling ministry. A few years later (1756) the Pennsylvania Friends had withdrawn from their political adventure, "The Holy Experiment", which had been founded on their basic religious principles and failed chiefly because as idealists they were still very much a part of a secular world. But more important than their fixing membership (unintentionally to be sure; i.e., in order to determine which Friends were eligible for relief) was the completion and enforcement of the discipline. It was inevitable that after the rigors of the great persecution had passed, second generation Friends should be less seriously concerned to follow many of the practices or "witnesses" which had been so essential to the cause. The leaders in Friends came to the conclusion that the laxity in Friends' testimonies resulted from not strictly observing the requirements of the faith. Thus it came to be that a mistake often committed by other sects was committed by the Quakers. The strick observance of the discipline became in many respects the religion!

During this "Quietism Period" the decline of evangelistic ministers resulted in their place being taken by the elders of the meetings. Elbert Russell, contemporary Quaker historian, has pointed out that Friends today often feel that the Quietism was caused by the increase in the importance of the elders. However, from what was already noted about this period, Russell rightly concludes that this solution is too simple.[3]

It was and is true though that it is characteristic in most Friends meetings to find the elders representing the conservative elements despite having the opportunity as elders to advise and stimulate the meeting.

Elbert Russell has pointed out that this early eighteenth century emphasis on the enforcement of the discipline also was a result of the general religious awakening of the period which was touched off by the Wesleyans. But the Friends, he points out, took a different direction from others, feeling that Friends had strayed from their original testimonies and that the way to return was by enforcement of the requirements of the society.[4] Enforce the discipline they did. The minute supervision was carried on so strenuously that the membership numbers declined because of it.

It is interesting to see here that the Quakers regarded themselves, in a sense, as a "chosen" people. They aspired to be quiet, to be apart. The Quaker "way of life" remained a testimony as it always has, only it was felt that they

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[3] Elbert Russell, The History of Quakerism, (New York; Macmillan Company, 1942), p. 222.

[4] Ibid., p. 214.

should not be part of the world.

One great fruit of the Quietism Period was the fruition of the mystic emphasis in Friends. Mysticism is essentially the emphasis in religion on the direct inward communion between God and man. The idea of being a people apart and the religious awakening of the Methodists are linked here. The Quakers accepted the emphasis on the human depravity of all men but instead of seeking a conversion experience the Friends believed that by quietly waiting on the Lord, God could best reach the human spirit. The Friends went to the extreme in this and soon were forbidding music, art, and other cultural influences because they interfered with the quiet. This continued to an extreme until all activity became open to suspicion.

It is a period Quakers love to discuss. Some maintain it was a period of decadence in which Quakers neglected the social imperatives of their faith. Others will argue that it was a fortunate thing that Quakers hibernated during these decades for only in this way could the principles of Friends have been preserved for a more agressive people and society.

Thus this background, which has been so briefly sketched, comes to the place when in the United States the distinct forms of worship were conceived. Elements of the original beliefs and characteristics of Friends have been carried over into the divisions, and they are felt to this day.

Elbert Russell calls the Great Separation of 1827-1828 "the result of the collision of historical forces working within the Society." The principles in brief were:[5]

1. The spirit of democracy was expressed as a revolt against the strict discipline of the elders. Actually it was a return to the emphasis on freedom and democracy, central to the early meetings.

2. The rationalistic influences were at their height and men demanded the right to believe and support what was in accordance with reason.

3. The differences between city and country Friends were increasing and antagonism grew between them as their material differences widened.

4. The Evangelical movement made a great impress on Quakerism because of its similarity - in part. Thus "its insistence on religion as a vital personal experience; its gospel of salvation for all men, even of the neglected classes and the heathen nations; and its passion for morality and social reforms" were points of closeness.

Some incoming members who had had other denominational contacts became leaders. The city Friends especially were affected by the Evangelical feelings. They stressed the "outward" forms of religion which was in keeping with the fervor of the times and the agressiveness of the doctrine. Other Friends felt they were moving away from Friends' traditions and in an independent spirit refused to be dominated.

Part of the evangelical feeling was a desire of the yearly meetings for national unity; one expression of the

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[5] Russell, op. cit., pp. 282-88.

desire to be an official declaration of faith. This was tragic for it only made differences more apparent. To the non-Evangelicals it looked like the doctrine of the Inner Light was being discarded.[6]

There is not the need or the space here to relate the details of the first seperation in 1827. Suffice it to say that the Quakerly spirit of love was not very evident! The figures represented in the struggle were all honest, sincere Friends variously influenced by the trends of the times. Chiefly the non-Evangelicals in the spirit of freedom and rationality supported the society's status quo and actually held the conservative views. They were mostly rural folk. They became known, after the schism, as "Hicksite" Friends, after Elias Hicks, one of the central figures in the struggle bearing his name, although his views were never ~~ever~~ officially adopted by the group.

Running contrary to this conservative but freedom-loving pulse, were the tides of the Evangelical tidal sweep. They became known as "Orthodox" - not because of their conservatism but because the minority was Hicksite and the Hicksites were the ones actually to secede. Furthermore the Evangelicals laid great emphasis on doctrinal soundness.

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[6] It is important to be clear that in these first divisions of Friends the divisions were over doctrine. Differences in forms of ministry and worship came later.

Thus by the middle of the nineteenth century Evangelical (Orthodox) theology was triumphant and Quietism became represented by the minority group (Hicksite).

It is interesting to note that no separation ever occured in England (Quakerism was and is largely confined to English speaking peoples) although English Friends did not escape the Evangelical influences. After the separation English Friends were considered to be Orthodox. The Orthodox were a homogeneous group and with their strict doctrinal beliefs they shielded themselves from Hicksite tendencies. The difficulty in this was that any real differences were likely to result in another split which is exactly what did happen. The Hicksites in their heterogeneity were tolerant to diversity and suffered no further separations. Although the Orthodox was the stronger, as a religious group, the split had sufficiently weakened Friends to make them a weak sect until the turn of the twentieth century.

The remaining separations, as has been mentioned came within the Orthodox branch; their emphasis was on a definite doctrine and on Bible study. The next split came around the figure of Joseph John Gurney who had the greatest modernizing influence of any Friend. The Society as a functioning body, Gurney maintained, had to change its methods if they were not effective; the forms of Quakerism were not as

important as the doctrine. He emphasized the Scriptural basis and the Inward Light. His emphasis on the latter was quite Hicksite. John Wilbur became the outstanding opponent - for new methods, he maintained, as such were unsound. The tussle was not essentially doctrinal but was now over methods. Thus we see the Gurney influence being too Evangelical for some of the Evangelicals!

Where both Hicksite and then a Wilburite division occurred in a yearly meeting, the conservatives in practice and the liberals in thought were lost to the meeting. The remaining Gurneyites were even less resistant then, to features of the Revival.

During these years of separations (1845-1854) the Quietism was gradually overcome, for the Evangelism of the Friends was not entire discontinuance. The Great Seperation ended Quietistic theology in doctrine but not in methods. However, the nineteenth century influence of slavery, temperance, Indian problems, women's suffrage, and educational and philanthropic issues, gradually brought the abandonment of the peculiar testimonies and placed new methods and programs in their stead. This was fact with the Orthodox; and the Hicksites, while not influenced doctrinally, put aside their disdain of worldly interests as they participated in like activities.

The Gurneyites were to pass through another change which has made them into the "Friends Church" as it is known today. The great Protestant revival movement before and after the Civil War caught on so well in the Gurneyite meetings that it became general. Under this influence, this faction of Friends became even more like other Protestant denominations. These changes in procedure were not adopted without opposition. The minority - a vigorous conservative element - began separating and forming new meetings - which were soon recognized by the Wilburites. The Gurneyites rapidly experienced inevitable changes in practice, doctrine, and organization because of their intensive revival movement. There were so many newly won Friends utterly unfamiliar with Friends that an instructing ministry and pastoral service seemed an essential. Ministers who traveled from meeting to meeting were asked to stay a short term to fulfill these functions in a professional capacity. Often the invited minister held another job until the demands for full-time service could not be refused.

In addition to the Churches, the Wilburites, and the Hicksites a small number of meetings have evolved known as independents who draw membership from all the others. They are essentially non-pastoral meetings of a liberal bent.

The Primitive Friends (four meetings) separated from the Wilburites in 1860-67. Their protest was simply against accepting Gurneyites back into the Wilburite stream. Today there are but a dozen members surviving.

A graphic diagram of the separations with the dates and the reasons is provided in the figure on page 21.

A growing group is the "United" Friends. They have grown up from different sources - simular to the Independents - and are usually found near educational institutions. Actually they usually have been independents who have affiliated themselves with both large branches of Friends (the Five Years Meeting representing Gurneyite meetings and the General Conference representing Hicksites). They hope this will be an effectual and positive method of attaining unity among Friends.[7]

Ultimately the variety of developments taking place in Gurneyite meetings led to an attempt at unity and conformity that was somewhat effective. This was the establishment of the Five Years Meeting, mentioned above, in 1902. It had delegated legislative power: the only delegated power in all of Friends.

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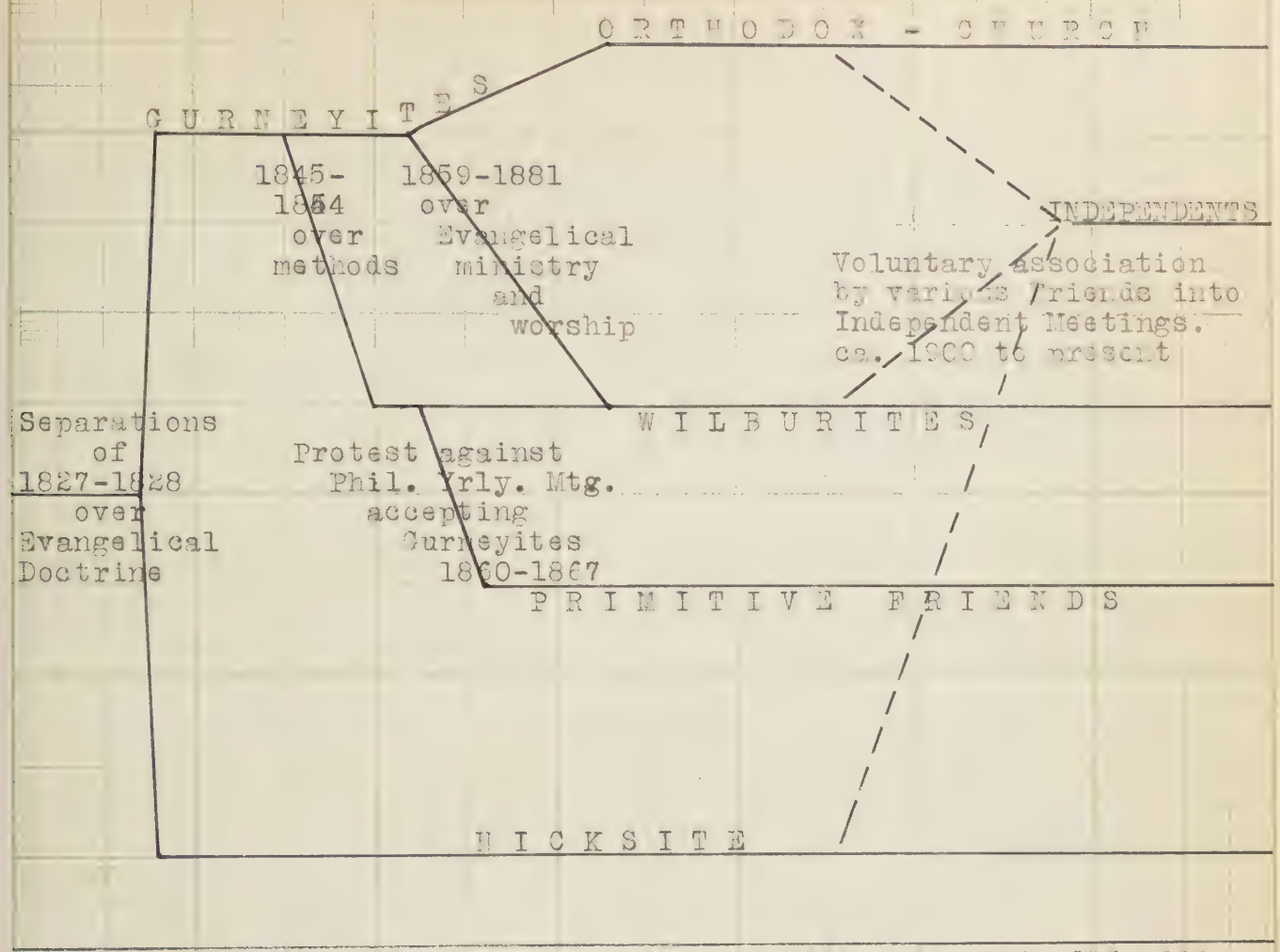
[7] The U. S. Census figures used later in the paper count the Uniteds as Orthodox Friends. The Independent meetings are not mentioned; the evidence, however, by proofing the number of meetings in a given state shows definitely that they are not considered in the Hicksite figures. If they have been counted as Orthodox this would be as mistaken as it is to count the Uniteds as Orthodox since they are actually both Hicksite and Orthodox.

FIGURE 1 - RELIGIOUS SOCIETY OF FRIENDS
HISTORICAL DEVELOPMENT CHART


ORTHODOX - GUROP
GURNEYITES
1845-1854 over methods
1859-1881 over Evangelical ministry and worship
INDEPENDENTS
Voluntary association by various Friends into Independent Meetings. ca. 1900 to present
Separations of 1827-1828 over Evangelical Doctrine
Protest against Phil. Yrly. Mtg. accepting Gurneyites 1860-1867
WILBURITES
PRIMITIVE FRIENDS
HICKSITE
1825 '35 '45 '55 '65 '75 '85 '95 1900 '05 '10 '15 '20

MEMBERSHIP: GROWTH AND DECLINE

Year:	1936	1926	1916	1906	1896	1873	1843	1828
Orthodox	75,652	91,326	92,379	91,161	86,027	67,200	83,486	ca. 35,000-
Hicksite	14,680	16,105	17,170	18,560			47,000	45,000
Wilburite	3,351	2,966	3,373	3,880	4,300			
Primitive	14	25	60	171				
Totals	93,697	110,422	112,922	113,772	90,327 plus	67,200 plus	130,486	75,000

Today the Five Years Meeting is the heavier in membership. The other major branch of Friends is the Hicksite. They formed a General Conference in 1902. It is simply that and not a legislative body. It is composed of the seven yearly meetings, Hicksite. Still it has done much to unify Hicksite Quakerism.

Elbert Russell maintains that after 1881 the whole Society began a "slow reaction toward the original Quaker basis of life and worship" the Evangelicals not following as quickly because they were theologically intolerant, a trait common to evangelicals.

Our efforts have been chiefly to describe the differences between Orthodox and Hicksite. Numerically both are of far greater importance than the Conservative or Wilburite. The Wilburites have remained more like the original Friends in outward appearance than any of the Friends, excepting the Primitive Friends who are now practically extinct. The Hicksite, originally known as the conservative group, refused to be influenced by evangelical doctrine; the Wilburites accepted that influence and it is still very evident. However, they refused to go along the Evangelical path in methods, ministry and worship. The resistance to Evangelical methods is best seen today in that both Wilburites and Hicksites

refuse to proselyte.

The Conservative (Wilburite), and Hicksite Friends, as well as the Orthodox silent meetings, all face the problem of a form of worship difficult to practice because of its uniqueness. That is to say before silent worship can be effective the worshippers must know how to use or react to silence.

This needs elaboration. It is fundamental in the silent worship with the emphasis on the "Inner Light" that perfection is not existant only in the mind of God. Where the Friend's mysticism is abstract - as it especially is in the Wilburite and Hicksite meetings, the abstractness forces the Friend to ethical absoluteness, or by his life he lives a lie that man can commune directly with God.

Friends historically have been interested in their fellows. It followed from their emphasis on all individuals being the objects of the universal love of God - for all men were potentially divine. Rather than leading to pure individualism it led to an emphasis on the social application of Christianity for it was to others that the individual turned for common judgment. The individual was equally concerned with the welfare of others. Jesus' greatest lesson was his sacrifice for men. The Friends have always felt a concern for human need and reform.

CHAPTER IV

The Historical Attitude of Friends in Social Thought and Action

Since Friends beliefs stem from their historical testimonies it will be helpful in an understanding of modern social thought and action to understand what has gone on before.

A. The Origins of the Social Concerns

George Fox was the founder of the Society of Friends. A great deal has been made of the "conversion" experience of George Fox. Actually this conclusion is hazardous for Fox emphasized very strongly that life was to be lived as if it was inspired at all times by God - not just at particular moments.

Rufus Jones, Quakerdom's writingest Quaker, agrees essentially with this point of view: "It is not easy to find any single passage in George Fox's Journal which adequately describes his own personal experience, because his conviction of the Divine Presence rested not so much upon some one passing vision, or a rapturous moment of contact, as upon the continuous sense of the Divine Life enfolding his own, and it is rather implied everywhere than described anywhere."[8](italics his)

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[8]Rufus M. Jones, Social Law in the Spiritual World, (Philadelphia, John C. Winston Company, 1904), p. 168.

This "continuous sense" of relationship with God, or as Fox called it the "Light Within," shows Friends what is evil, and even more important, brings Friends into unity with God and unity with men. To Fox religious insight meant religious harmony with God; This religious harmony inevitably leads man to seek harmony among men.

"Fox was able to say that the light is in all men, to define it so that it appears on the surface to resemble human moral judgment, to put great emphasis upon the righting of social wrongs, and yet to be primarily religious in his interests and not slip over into rationalism, humanitarianism and secularism."[9]

Fox thus held the Light Within to be the revelation of fundamental principles. It is impossible to show how he preached and practiced these principles in all phases of his life. But the essential social implications of his moral judgment can be pointed out.

Education. Even though Fox had little school education he realized its value. He read a great deal. It was his sincere and constructive interest in the young people which led him to be concerned for their education. He helped to write a book on English and established a school as early as 1668 for children. This was but two decades after his much emphasized motivating religious experience.

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[9]Rachel King, George Fox and the Light Within, (Friends Book Store, Philadelphia, 1940), p. 26

Fox favored the translation of the Bible into every language and tongue. By 1671 there were more than fifteen co-educational boarding schools kept by Friends. The emphasis was to understand Quaker ways of life. By the beginning of the eighteenth century day and boarding schools were well established.

Women. From the first Fox maintained that women were the equals of men which was unique in his day.

Luxury and Recreation. The beginnings of Quakerism were influenced by the Puritan strictures of the times. It was maintained that the outward symbols of sacrement were not needed when one felt the inward baptism and communion. There was a distinguishment between useful and hurtful recreation; hurtful recreation being that which was placing improper emphasis on vanity, and so forth.

Temperance. Temperance claimed a good deal of attention among the early Friends. It is interesting to note that many early Friends were in the liquor trade. The chief objection was the disorderly conduct resulting from drink. The immorality of it was not stressed.

Philanthropy and Prison Reform. Up to Fox's time the custom was to aid the destitute, not to correct the state of

things. This is perfectly seen in the Elizabethan Poor Laws. Fox felt it was the Christian duty to right the wrongs. This came out of his religious conviction that all men are of equal value in the sight of God. Friends realized that due to the condition of society people were the way they were. The charity of Friends rapidly became a philanthropy under this realization. Through their early prison experiences Friends realized that the state also must exercise a social concern. This action is first seen in prison reform. The physical and financial limitations in philanthropy were thus offset by their pressing on the government action on behalf of the society.

The concern of Friends for the morality of political structure was given concrete expression in the "Holy Experiment," a government establishment in the new Pennsylvania based on the principles of perfect democracy and religious liberty, perfect justice and fairness in dealing with people, absence of all military and naval protection, and the abolition of oaths.

War. There is an interesting comparison between the testimony of Friends against war and that of the early Christians. It is known now that in the early Christian church it was generally held that Christians could not take part in military service; although it was not regarded as

absolutely sinful. In the same way Fox would not take part in military service but he did not press this too quickly on others even telling William Penn to wear his sword as long as he could - "could" apparently meaning as long as he conscientiously could and until he had a greater strength to take its place.

The Friends then, as today, do not believe they have the right to force their own convictions, however, sincerely and honestly held, on others not sharing them.

To the Friends it was wrong to destroy the things of God and it was, furthermore, against the teaching of Jesus Christ.

B. Modern Applications in Social Thoughts and Actions.

Within the Gurneyite branch of Friends the emphasis on home and foreign missionary work has been very great. In this they exceed the other branches. Elementary and high schools sponsored by Friends are relatively few now (only five) because of the responsibility assumed by the government in this field. However, on the college level nine colleges are at present attended and maintained by Orthodox Friends. Friends are minorities in the enrollments, however.

In contrast to the Gurneyites the Hicksites carry on

little missionary work but instead enter more actively into social service work. This work is chiefly interracial, health and hygiene, community life and relief. Two colleges are sponsored and sixteen secondary and elementary schools.

The Wilburites sponsor one secondary school and three elementary schools. They have no missionary or philanthropic institutions except as they participate in the American Friends Service Committee with the other branches.

The American Friends Service Committee is the central body through which all Friends work in a united effort. Chiefly the work is in foreign service, peace education, and social-industrial relations. Under these divisions such work as the following is undertaken: foreign scholarships, large relief projects, maintaining international centers, aid and council to refugees, refugee hostels, co-op communities and promotion, summer volunteer workcamps, student peace service, Institutes of International Relations, Peace Caravans, and interracial work.

The purpose of Friends is stated vividly in the following: "To seek to express the Quaker philosophy of life, with its belief in the sacredness of personality and its repudiation of the methods of war and violence, by applying the principles of good will and understanding to social, economic, and international situations of tension and conflict."[10]

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[10] M. M. Chambers, Youth Serving Organizations, (American Council on Education, Washington D. C., 1941), p. 32.

The A. F. S. C. was organized on June 1, 1917 with the cooperation of the Canadian Quakers. In their aid to man, they have chiefly tried to help in areas where man has been inhuman to man and where other agencies have not rendered appreciable service. They have served all regardless of religious or political belief, racial or national origin.

CHAPTER V

A Study of Some Friends Meetings in California

In the effort to determine if there is a correlation between the worship of Friends and their social conscience it has been imperative from the start that a study of even a limited number of meetings be undertaken. For if the limited material is handled properly the result of the investigations can give certain results which, while not conclusive, may be a fairly good indication of the relationship problem. Then to check up on our results, reference must be made to the environment of the individual groups to see what effect there has been from that source.

The disadvantage of studying California Friends is that they are isolated from those in the Mid-West and East who make up the vast mass of Friends. In that way California Friends may be considered unrepresentative. It is significant though that in their isolation from the bulk of Friends they have been freer perhaps to react socially to the ethical impulse of their worship. If this is so then the choice of California meetings has been a happy one.

Obviously a paper to be effectively accurate should have duplicated for "Quaker" states, what is being done in this paper for California. This unfortunately was impossible.

For this inquiry the two cities in California in which the two major types of Quakerism are represented have been chosen, namely, Berkeley and Pasadena. Los Angeles has this distinction but the quiet meetings are still quite new and small.

The Berkeley meetings are the Friends Memorial Church (Gurneyite or Orthodox) and the Berkeley Monthly Meeting of Friends (Independent). Thus represented are the pastoral and non-pastoral types.

In Pasadena not only are the two types of Quakerism represented, but officially all three branches[11] are represented: The Pasadena First Friends Church, like the Church in Berkeley is Orthodox and belongs to the Five Years Meeting. The Orange Grove Monthly Meeting of Friends is Hicksite (the only Hicksite meeting on the Pacific Coast) and ofcourse is therefore affiliated with the General Conference. The Pasadena Monthly Meeting (commonly known in Pasadena as the Villa Street Meeting and also the only Wilburite meeting on the Pacific Coast) is Wilburite or Conservative. It is affiliated with the Iowa Yearly Meeting but like other Wilburite meetings there is not a super-yearly meeting over the individual yearly meetings.

It seems that Pasadena is probably the only place in the United States where all three meetings are represented.

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[11] The nearly extinct Primitive Friends can hardly be considered a branch at all.

Furthermore all three Pasadena meetings are located close together. The Villa Street Meeting is but one city block from the Orange Grove Monthly Meeting. The Friends Church is only one-half mile from the others.

In Berkeley the meetings are likewise situated well. They are about one mile apart - both about equidistant from the University of California.

A. The Berkeley Monthly Meeting of Friends

Before 1885 there was a Wilburite meeting at San José, California which belonged to the Honeycreek Quarterly of the Iowa Yearly Meeting (founded in 1854). In 1885 the San José Monthly Meeting, according to a quotation in Russell, was "laid down" because "the governing part of that monthly meeting is not sound in the doctrines of the Christian religion."[12] From this we might conclude that the meeting had moved away from the Wilburite Evangelical doctrine. Another source is more explicit: They "... were members of various yearly meetings who had moved to California and were out of sympathy with the methods etc., employed by the meetings to which they theoretically might belong."[13]

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[12] Russell, op. cit., p. 507.

[13] Allan Thomas, The Friends of America, (Philadelphia, John Winston Company, 1919), p. 206.

Thus with the influx of non-Wilburites who gained control of the meeting, the character of the meeting changed.

Four years after the disownment a "College Park Association of Friends" was formed and it exists today. The College Park Meeting (San José) was instrumental in forming other independent meetings at Palo Alto and Berkeley and more recently at San Francisco and Sacremento.

The Discipline of the Association is very simple:

> "1. Doctrine: Friends believe in the continuing reality of the living Christ available to all seeking souls.
>
> "2. Worship: The worship of God is in spirit and in truth, and shall be held on a basis of the leadership of the Holy Spirit.
>
> "3. Ministry: All members and all attenders are free to participate vocally in meetings, under a sense of God's presence.
>
> "4. Manner of Living: Friends are advised to conduct their lives with simplicity and directness, ever sensitive, to the world's needs and eager to to engage in service.
>
> "5. Relation to State: Friends are urged to feel their responsibility to the nation, and at the same time to recognize their oneness with humanity everywhere, regardless of race or nation, abstaining from all hatred."[14]

The Berkeley Monthly Meeting subscribes to this Discipline. Beyond this there is no formal statement. At one time (date not given) a leaflet was printed by the Berkeley Meeting called "Life and Worship" which encouraged the traditional practice of "silent corporate waiting on God ... as providing the conditions under which God can speak to and

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[14] Directory of College Park Association of Friends, Palo Alto, California.

through the worshippers." Life is to be "spent in loving service for others."[15]

With the inception of the Association, members could join the Association membership and retain their own membership in whatever group of Friends they came from. This was a "dual" membership. This cannot be done now; if one becomes a member of the Association he relinquishes his membership with the other group. Non-Friends joining become Friends thereby. This is important to our consideration of the Berkeley Meeting for many of the attenders at the Meeting have not transfered their membership because they do not wish to lose their association with one of the main branches of Friends. Some believe this constitutes a weakness in the Meeting because their loyalty and support is divided. For the purposes of this paper such dual members have been counted as members of the Meeting.

Out of the duality and inddependency of the Meeting have come several thoughts as to future action on membership:

a. The Pacific Coast Association of Friends should become a Yearly Meeting and affiliate with the General Conference or the Five Years Meeting. The Pacific Coast Association is composed of all known "silent" meetings on the Pacific Coast. Thus there are meetings belonging, that are either independent, unorganized, College Park, Five Years Meeting, Wilbur-

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[15] Life and Worship, Berkeley Monthly Meeting of Friends, Berkeley, California.

ite, or General Conference. It has no legislative powers.

b. The meeting should become a "United" meeting; i. e., join both the General Conference and the Five Years Meeting.

c. The Meeting should remain as it is since it is acceptable to all Friends with a branch affiliation.

No brief was found to be held for either a direct affiliation with an Eastern quarterly meeting or to form a quarterly on the coast.

As to their activities. The average attendence at worship probably runs between twenty-five and thirty of which only a small part are members. There are thirty-nine members in the meeting over the age of thirteen; three under thirteen.

As a meeting for business over the period of five years from 1941 through 1945 the following principle social concerns were brought before the meeting (as recorded in the meeting minutes): penal code correction, events and acts favorable or unfavorable to peace, alien registration, state compulsory military training, local racial tolerance program, support of individual refugees in Berkeley, sponsorship of social meetings for refugees, support for refugees by the federal government, federal military conscription, state court appointments, conscientious objector's committee, aid, and visitation, soldiers' vote, victory corp program,

negotiated peace, week-day religious education, and secret societies in Berkeley High School.

By and large the concerns were not just negative. That is, letters were written and visitations were made opposing or supporting issues at stake. Other action has been mostly confined to appropriating money. Some direct work of an interracial character has been done. Of the letters and visitations the following is an accounting of meeting actions:

FIGURE 2

Berkeley Meeting Activities, 1941-1945

Expressed Concerns	'41	'42	'43	'44	'45
State legislature on welfare	1				
State legislature on peace	3				
State personnel or legislature on civil liberties	1	1	1		
Federal executives or representitives on peace, civil liberties, or refugees	6	2	4	5	4
Local officials or bodies on peace	2			1	
Interracial and community welfare	1		1		
Personal visits to political figures	1			2	1
Totals	15	3	6	8	5

It can be seen that the Meeting was ready to express its opinion and discuss a variety of subjects concerned with public and individual welfare. Until a half-year ago the meeting had speakers address them after business meetings. Most of their topics were the type stressing social action:

First hand report on European conditions
Alien and Sedition Act
Mexican work camps
The Negro and the "Y"
Negro Poets and Poetry
Member of Niemoller's Church
The meaning of being an American
British-Russian relations
Refugees
Volunteer peace work
Civilian Public Service
Between the wars
Spanish relief
American Friends Service Committee and the war.
Japanese-American relocation
The Moslem religion
A missionary to Japan
The spiritual, economic and social future
An international police force
American Friends Service Committee in Mexico
The peace testimony of Friends
National legislation
Feeding Europe

These show a wide basis of concern and interest. The members informed themselves but rarely did any direct action come out of the interest. A type of exception occured in the Fall of 1945. A bulletin was put out urging recipiants to write or wire representatives on feeding Europe. These were mailed and otherwise distributed by the thousands.

A feeling that has been constant is that as Friends the meeting should continuously strengthen its knowledge of and about Quakerism. For several months an after-meeting was held each Sunday at which leading Quaker personalities were studied. When the meeting was trying to reach unity on the question of a negotiated peace several before-meetings were held to better acquaint members with the problem's many sides. These meetings were relatively well attended.

When letters have been written the clerk has always handled questions in which he knew the mind of the meeting. In new questions a committee would usually be appointed to draw up a letter for meeting approval. Often a great deal of careful, searching thought went, therefore, into the letters. For example, the mayor of Berkeley addressed a letter to all churches in Berkeley asking them to give their recommendations for post-war city planning in Berkeley. The committee appointed to draw up the recommendations submitted their findings three times to the meeting before the meeting was entirely satisfied with the results.

The meeting is very actively interested in the work of the Northern California Branch of the American Friends Service Committee. At times the meeting even takes pride in calling itself "affiliated" with the Committee.[16]

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[16] Friends' Bulletin, Pacific Coast Association of Friends, No. 25, December 1945, p. 5.

At meetings for business the concerns of the American Friends Service Committee are often brought up in such an interested manner as to denote the tone of possession to an outsider. The only thing which appears to limit this interest is the lack of members in the meeting. There are but thirty-nine.

The meeting has always encouraged groups holding similar philosophies and testimonies to use the meeting house. Thus the meeting house at present houses a branch of the Fellowship of Reconciliation, an international religious pacifist organization, and the branch of the National Service Board for Religious Objectors. They use the portion of the building containing their offices, gratuitously.

The meeting house shelters the Service Committee's clothing work-room and a few of the members are the leaders in this work along with members from the Friends Memorial Church. The work reaches unbelievable proportions.

One of the most encouraging things about the Vine Street Meeting, as the meeting is known in Berkeley, is the recent vitalization of the young married people - many of them non-resident members. The energy is occasioned by the desire to provide a "first-day school" and "child-care hour" for the children of the meeting.

There is also a general concern for strong steps to overcome meeting lethargy, to make the meeting interracial, and to use the existing organization with improvements to bring about unity and strength.

Here perhaps is an example of a social conscience already born but without the muscle to act.

Occasionallythere is a non-white visitor at meeting but there are no non-white members in the meeting. There is a Jewish member and several Jewish regular attenders.

The meeting committees are property, library, legislation and social order (known as the extention committee until 1946), kitchen, program and overseers. The committees have been inactive, rarely, if ever, meeting. Some of the meeting mechanics are there, then, but they are in disuse.

The historical peace testimony has been strong: Four members have served in Civilian Public Service, four members have entered the armed forces for non-combatent (IA-O) service, one entered unlimited military service, none have gone to prison.

The meeting average in financial support was $17.69 in 1945 and $1844 in 1945. In 1944 44% of the expenditures was for non-operating expenses; in 1945 the figure dropped slightly to 42%. Roughly one-third of the total budget goes

directly to A. F. S. C. support.

In summary it seems that for its size the meeting is moderately active; it has the strength of its convictions as seen in the A. F. S. C. activity and the peace testimony. The meeting suffers from the lack of strong committees and a real feeling of unity. A few members seem to bear the greater part of meeting responsibility.

B. The Friends Memorial Church of Berkeley

The Friends Memorial Church began in 1895, the same year as the beginning of the California Yearly Meeting. A description of Friends Church is on the Sunday bulletin. " 'Friends' is a neighborhood church - Friendly in name, warm in its welcome, evangelical in its message."

The minutes of the meeting were very disorganized with a full year (1942) missing. The meetings of the church board possibly are not reported fairly for this reason. However, the lack of direct social action and concern was striking. On two occasions the meeting sent letters to political figures concerning peace. Outside of this there is little in the minutes to suggest that the church is actively engaged in social problem situations.

There seems to be little question, however, as to the

social convictions of the pastor who came to the church in 1939. He, himself, admits that he is restricted by his congregation, "many" of them not being familiar with Quaker traditions. The peace tradition was cited as an example. Significantly it was also stated that the peace tradition and sympathy for it was lacking among many of the ministers of Friends churches as well.

In February, 1943 the minutes record how a family of five withdrew because of pacifist feeling in the church. The husband objected that "the social gospel .... takes precedence over the spiritual program of the church."

Apparently the pastor does make his postion felt.

Another indication is that four men from the church entered C. P. S. camps, two accepted IA-O and ten entered full military service. The peace testimony very likely is harder for men to hold to in a congregation which does not have entire unity in the matter.

An excellent piece of work has been done in cooperating with an outside group to provide a daily "Victory School" for retarded children in the church basement. It is finishing its third year.

The church is significant in that of those studied it is the most interracial. A family of twelve Japanese attend

the church. Most of them are reported as active although the married people have not added husbands or wives, as the case may be, to the church roll. They are all college graduates. Another Japanese and a Jewish person comprise the other minority members.

The church is a very strong supporter of the mission work - especially in Central America and Alaska. A leaflet used urges members to help in the "Program of Liberation from disease, ignorance, fear, and sin". The pastor himself is strongly Evangelical, occasionally visiting other Friends churches for a "revival".[17]

Aprimary weakness seems to be in organization and administration. The committees are admittedly practically all inactive. The committees include finance, missionary, Women's Union, Ushers, music, social, decorating, peace, temperance, social service, publicity, religious education, and Quaker Meadow.

The most significant thing in the outlook of the church is the increasing amounts given to "outside" activities. They have increased over 400% in the last five years. No other meeting studied compares as favorably in this type of growth. The clerk, the pastor, and the treasurer all took pride in pointing out their success in raising money for

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[17] See Appendix A for a description of the Orthodox doctrine which supports this.

non-operating purposes. To quote from a letter from the Finance Committee Chairman to members of the church (dated November 7, 1945):

> "During these first six months, I found that members and friends of the church contributed $2,345.26 to our Central American Missions, the Men's Extension Movement, American Friends Service Committee and other worthwhile causes. This compares with gifts for similar purposes of $644.70 for the full year of 1940-1941, and $2623.99 for the full year of 1944-1945. This is a tremendous increase in giving to these worthy causes which are a part of the work of the church as a whole. We are grateful for this evidence of your interest in the larger program of the church."

Yes it is a "tremendous increase." But what the report fails to show is that the percentage of the total income going to the "larger program" increased from 16% in 1941 to 52% in 1945! On the other hand the report fails to show that the amount given per member for all expenses was not too large ($14.98).

C. The Pasadena Monthly Meeting

The Pasadena Monthly Meeting, commonly known as the Villa Street Meeting, as has been mentioned previously, is the only Wilburite or Conservative Meeting on the Pacific Coast. It is affiliated with the Pacific Coast Association of Friends and with the Hickory Grove Quarterly Meeting of Iowa Yearly Meeting. The values usually derived from affiliation

with a quarterly and yearly meeting (reporting, fellowship, unity, etc.) are thereby minimized by the very distance.

The present meeting started about 1888 or 1889 in a private home. The meeting house was built at the turn of the century. Additions have been made since. The meeting house is traditionally unpretentious, a squarish building with gray sidings.

The origins of the meeting go back further than 1889 however. The story is not very clear. It is certain though that the founders of the present Pasadena Monthly Meeting left the First Friends Church when it began to adopt the evangelical ministry and worship, such as singing, using a piano, etc. Thus the original Pasadena group was Gurneyite and the separation came after the usual maximum date for the 1859-81 separations. These Gurneyites with their conservative traditions separated and ultimately affiliated with the other branch of the original "Orthodox" stream, namely, the Conservatives.[18]

In reading the minutes of the meeting from 1941 through 1945 there was little to indicate an active social concern. Regarding communications from the meeting to officials, etc., there was very little - a striking contrast to the Berkeley Monthly Meeting, although slightly better than the Friends Memorial Church.

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[18] See Figure 1, page 21.

TABLE I

Pasadena Meeting Activities, 1941-1945

Expressed Concerns	'41	'42	'43	'44	'45
International peace	1		2	1	2
Interracial problems			1		
To local press					1
Totals	1	0	3	1	3

The committees of the meeting were the temperance, capital punishment, relief, Sewing Circle, peace, C. P. S., education, and the finance committees. In general the committees were inactive, their annual reports reading somewhat as follows:

> The temperance committee has observed no misconduct in the meeting and urges individuals to abstain from alcoholics. The committee co-operates with the W. C. T. U.

The Sewing Circle was active, most of the sewing being done for the A. F. S. C. or C. P. S. Next to this Committee the Peace Committee was most active; they sponsored a peace talk, helped transport Japanese-Americans, served them meals, and sent wires to the President.

Some excerpts from the minutes will aid in giving the atmosphere of the meeting:

> "A member was refused transfer to the Riverside Friends Meeting because of 'their meeting, its members and its affiliation.'"
>
> "The committee appointed to receive objections to their marriage reports that nothing appears to obstruct. Therefore this meeting sets them at liberby to accomplish their marriage to the good order of our society."
>
> Five (!) members were appointed to draw up a letter releasing a member.
>
> Temperance committee active in circulating a "local option" petition.

There are no non-white members although Japanese-Americans occasionally attend.

The meeting has only recently lost many of its "quaint" ways. The building has two doors in front, one for men and one for women. In the meeting house there is a wooden partition down the center which at one time was lowered for separate business meetings. Notes were passed between the two meetings through an opening! Formerly the women sat on the left and the men on the right; now women sit to the left but women do join their husbands and children on the right. Bonnets, common only a few years ago, are not common now. The elevated "facing" seats still remain and are used. The "weighty" Friends and "ministers" sit there. In this

gallery the separation between sexesseems to be rigid.

Although the clerk said the vocal content of the meeting was usually concerned with "current conditions" the spoken word , the day the meeting was attended, was emphatically Evangelical. There was considerable speaking that day. Two out of three speakers spoke in a tense Evangelical manner. The others spoke normally it seemed. Twice prayer was offered at which about half of the worshippers knelt, half remaining in their seats.[19] There were over one hundred in attendence.

The meeting cooperates with the American Friends Service Committee. It does not give as a meeting to its support, relying rather, on the members to give individually. This attitude seems to be typical in their financing. There was no money given to outside purposes before 1945!! The Iowa Yearly Meeting has undertaken the sponsorship of the Scattergood School in Iowa which provides secondary school education in a rural, cooperative manner stressing Quaker principles. The Yearly meeting assessed the monthly meeting $700 annually as its share. 42% of the 1945 budget therefore did go to an outside cause. If it had met the whole assessment the percentage would probably have been roughly 55%.

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19 See Appendix B for an Orthodox worship description which supports this.

Complete figures unfortunately were unavailable for the Pasadena Monthly Meeting because of almost complete lack of bookkeeping. Actually it seemed to be nothing more than a continuous running balance. On the best estimates of the clerk the members averaged about $5 a membersbefore 1945; $18 in 1945.

In contrast to the almost superstitious inattention paid to funds at the Berkeley Monthly Meeting and the open solicitation of the Berkeley Church, the Pasadena Meeting "apportions" financial responsibility. A committee meets and on the basis of what they feel a person can pay they apportion a percent of the expenses!

Whereas very inadequate financial records are kept of the meeting finances, accurate precise accounting is made on their cemetary. It is run very business like. Although there is undoubtedly no profit, the budget before 1945 ran twice the meeting budget!

Regarding the historical peace testimony there is evident emphasis on this. In the present conflict four young men served in Civilian Public Service Camps. Six served in the armed forces. Whether any of the six were IA-O's was unknown.

Educationally, the meeting is concerned that their children be raised in the Quaker way of life. Several from the meeting will have children of high school age at the

Scattergood School in Iowa next year. In 1943 and 1944 they had six children at Pacific Ackworth; this increased in 1945 to seven.

Pacific Ackworth was started by a Pasadena Meeting member in cooperation with the Orange Grove Meeting a block away. It is an elementary school project. Now a member of Orange Grove Meeting directs the school. It is a progressive school with a good proportion of devoted teachers. At the present time a building is being planned for the children at a co-operative farm in an urban setting. The parents show a real interest and desire to coordinate activities. Gradually the Orange Grove Meeting has assumed the leadership in the Pacific Ackworth School as well as in the newly acquired Pacific Oaks (pre-school nursery and adult center).

The meeting has been sharing its Sunday School with the Orange Grove Meeting.

D. The Orange Grove Monthly Meeting of Friends

The Orange Grove Monthly Meeting of Friends, which belongs to the Concord Quarterly and Philadelphia Yearly Meetings, was established in 1908. Apparently there was good interest from the start for in the following year two lots were purchased ($3471.00) and the building proper builded in 1909 ($3761.00). In 1918 the meeting house was enlarged

to include a first day school room ($2200.00). The kitchen was enlarged in 1923 and 1941 at a total cost of $658. A caretakers lot and cottage cost $3636 in 1923.

The Keeocoate Cottage was built in 1938 and was made up of three apartments, the income of which handled the costs of the Cottage and a double garage with an overhead apartment - the apartment being part of the remuneration for a meeting worker (see below).

Other than a cemetary lot purchased in 1913 for $1000 this has been all. A Sunday School is being built at the present time. Total property investment exclusive of the new construction, totals $22,273.62.

One of the richest and most real characteristics of the members of the Orange Grove Meeting is the sense of responsibility most seem to acquire. This is emphasized in everything they do.

This note is strong in an attractive leaflet published by the meeting (date unknown) which serves to introduce visitors to the meeting and its worship and conduct.

Regarding "Our Meeting for Worship" it is written, in part:

> "We hold that the meeting for worship is the centre of life of our religious society. Concern for education, for social betterment expressed

> through many testimonies, may grow out of it, but the fountain must be kept pure at the source, if it is to foster a healthy development of our practical altruistic interests.
>
> "Douglas V. Steere writes: 'Since we have no minister, all of us have a responsibility - it is not the abolition of the ministry but the abolition of the passive laity, that the Society of Friends has ever striven for.' "

From the section on the "Meeting for Business":

> "We want all to be participants in our considerations and sharers in the responsibility of decisions."

At the present time the meeting numbers 139 (members over thirteen years of age) which represents some growth in the last few years but nothing to be called abnormal. The real growth has come with the children. In 1940 there were about six; now there are fifty-three. In the last decade the meeting has changed from one of grey heads to a meeting holding a strong share of youth. Several agreed that it was the influx of young energetic couples who sought a progressive Quaker environment for their children that has made the Orange Grove Meeting become alive in the last ten years.

The minutes were the most complete of all those seen; yet they had the shortcoming common to all except the Pasadena First Church: no formal reports were recorded of the activities of the various committees.

The social concerns were as inclusive as those of the Berkeley Monthly Meeting. They included for example, immigrant work and work camps, legislation concerning peace, C. P. S., Institute of International Relations, Japanese-American evacuees, segregation practices in Pasadena business houses, refugee aid, Negro hospitalization, aliens, unequal legal treatment because of color, the philosophical basis of the American Friends Service Committee, and education.

Action went further than the letter writing stage. The only letters sent by the meeting were as follows:

FIGURE 3

Orange Grove Meeting Activities, 1941-1945

Expressed Concerns	'41	'42	'43	'44	'45
Aliens		1			
Japanese-Americans		2			
Inter-racial problems		1	2		
Military influence in education			2		
Conscription			1		
World organization			2	1	1
Local press			1		
Totals:	0	4	8	1	1

The meeting believed that individuals writing were more effective than only meeting expressions. Practically every month there was an expression by a member that the members write to their political representatives expressing their views on some issue.

Action was taken on many of their expressions. They tryed to solve the problems as they faced them day by day. A few of the results from the social concerns mentioned are: 1) Visited detention homes, 2) Invited refugees to homes, 3) Made and published a long study on the Friends and Civilian Public Service, 4) Active assistance to the Japanese-Americans during the evacuation, 5) A canvass of Pasadena business houses to urge non-discrimination, 6) Conferences in hospitals with the staffs on allowing Negroes to be given staff positions, 7) Refugee aid, 8) Post-war study class, 8) Books and clothing for Japanese Centers, 9) Members working professionally at the Centers or abroad in Relief work for Friends, 10) Regular aid to a spastic in college, 11) C. P. S. visitation and help, 12) Education program, 13) Quaker representative at the colleges in and about Los Angeles, and 14) active support, financially, on committees and by sewing, of the A. F. S. C.

The only paid person at Orange Grove, besides the

caretaker, is the partial support of a near middle-aged man who provides leadership for the Young Friends Advancement Committee located at first at the University of California at Los Angeles, the University of Southern California, and Los Angeles City College, but more recently at U. C. L. A. only. At this half-time is spent. Originally the three Pasadena meetings and the National Office of the A. F. S. C. were to jointly sponsor his work. The Orange Grove Meeting furnished the $1500 three-room apartment, utilities, $10 per month auto maintenance, and incidental expenses. Increasingly it became their load entirely. The work was chiefly to serve those students with Friends' interests.

The Orange Grove Meeting is the only meeting studied to place a great deal of emphasis on the "queries" They are a series of searching questions Friends ask themselves regarding their beliefs and activities. This is an historical practice reaching back to the time of George Fox.

The Berkeley Friends Meeting reads them at the close of its business meetings. There is little consideration of them. The two churches are even haphazard in their use of them; sometimes reading them, sometimes not. The Pasadena Monthly Meeting usually reads them all at one time at year's end! To the Orange Grove membership the query is of central importance. In fact the "... query is a challange

to Orange Grove Friends and Friends everywhere to consider with contrite hearts what the words can mean to each and all of us."[20]

The meeting has set aside a special time each month for the consideration of the query. At one time it was part of business meeting but it was felt more time should be allowed its consideration. Now a special "Query Session" is held as an after-meeting each first Sunday of the month.

The following excerpt from the Record gives a penetrating insight into the significance of the query in the life of an Orange Grover!

> "The history of the queries begins with George Fox and the founding of Quakerism: "There is one, even Christ Jesus, that can speak to thy condition, and when I heard it, my heart did leap for joy". These words from George Fox influenced the first queries addressed by the Yearly Meeting of Friends, 1682. Their purpose was then to find a clearer picture of the condition and needs of the Society of Friends. Through the years the queries have been gradually changed and revised to arouse and guide the individual and individuals in Meeting, (italics mine) rather than to state the need and condition of the Meeting.
>
> "Today we would like to emphasize the importance of daily application of the spirit which we find throughout our twelve queries. Throughout each month we can ponder in our hearts and practice in our work what the query of the month can mean to each of us. As a "publisher of the Truth" we can live a life of practical goodness. Our Discipline says of the early Quakers, "justice, temperance, commercial honesty, and the complete observance of all civil laws that did not violate their conscience were vitally important matters". Consistent Christian daily living was practised among the early Quakers. These same people organized and established the Society of Friends, they established a peace testimony, and their record of constructive social action gave real prestige to the name of Friends.
>
> "By their example, and by a constant inquiry

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20 Orange Grove Meeting Record, First Month 1946, Pasadena.

> into our daily living we too may continue the good name of Friends even while we explore the possibilities of individual Inward Light in every man and woman."[21]

The Orange Grove Meeting revised the Queries in 1941. The branches of Friends all use somewhat different queries varying content and number and length.

A comparative study would be of real value here if the other meetings used theirs as a provocative influence. This is an excellent example of how mechanics of themselves do not automatically bring a response. The significant thing here is the very strong emphasis given to them by the Orange Grovers while the others as much as pass them by.

The peace witness in this war was very strong: two men went to prison for conscience sake; eleven men went to C. P. S.; one to the army as a IA-O and five into full military service.

Meetings are held with a basis of quiet. An average of about fifty people attend; 50% of whom are non-members.

The committees are, by and large, active. They are organized very well with the chairmen of each sub-committee sitting on either the Committee of Overseers or the Committee of Ministry and Education. Under the former the property,

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[21] Loc. cit.

finance, fellowship, marriage council, and nominating committees function. The latter's sub-committees are children's education, information, literature, social action, and sewing. In addition there are Pacific Ackworth and Council of Churches representatives. Forty-seven people fill the committee jobs which number ninety-one.

One of the impressive things about the meeting is the continual introspection which is evidenced in the meeting - the queries being one expression of this desire to "arouse and guide".

As in the other meetings studied there is a relatively small core of people who are the most active and devoted to Friendly ideas and ideals. The Pasadena First Friends Church and the Orange Grove are the only two meetings, however, with a sizeable core. Numerically the Pasadena Church working core is stronger, but in proportion to the adult membership (First Church, 308; Orange Grove, 139) and to energy, the Orange Grove Meeting is the most active by far.

One of the leaders of the Orange Grove Meeting is a young medical doctor who probably is the most generous contributor to the meeting. A long talk was had with him plus hearing a public expression of his thoughts on Friends

worship.[22] While not representing the meeting, it is safe to say that he may be representative of the strong group of young people. The clerk has said that the young people often go too fast for the older members but their sincerity, devotion, and sense of social responsibility can never be questioned.

His views were about as follows:

The efforts of the meeting in education which have become primarily the efforts of the Orange Grovers, are educational attempts, he says, to "try and find out the world's needs". The large amount of philanthropy and relief is not enough either in or outside of Friends; there is the need of more responsible people for love and kindness are not the same thing. Kindness is an essential part of love but it is not love. The primary concern of Friends for others must go beyond comfort - it is involved in the maturation of the person.

Referring to Jesus he said, we must near His perfection and love to "be in fellowship with God".

The things we do only have value as they make "whole" people. We must search for these elements in other people - not to make them Friends, but whole people. Friends must be part of the community and not turned inward individually but outward, as we are in a group. However, if we lose what

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[22] See Appendix C for a summary of Friends Hicksite beliefs which form a good supplement to this.

we have together we will never be able to act on the ways outside. What "we have" are the meeting for worship, the meeting for business, the queries and the social testimonies which grow out of the above three. A testimony such as Ackworth or Pacific Oaks is a result of the worship, the business and the queries - and if successful will help the pattern.

The doctor had quite definite ideas on the relationship of the worship of Friends to their social conscience.[23] He felt that the "primary difficulty" in Friends was not the theology involved in the Quaker division of 1827-28 - known as the Hicksite division. Rather it could be better found in the Gurneyite - Wilburite division several decades later which occured over methods of worship.

The difficulty in the pastoral type is that it is not the maturist stage to which a man can go in worship. A child for example, often sees God as being in his father, then in the minister perhaps, then in Jesus, and ultimately God is understood without symbols. The difficulty, he said, is that the symbols often become the God and this is what a minister is so apt to become.

Maturity is best with no symbols.[24]

Two things are involved in the above statement which are important to note. First theology is involved - despite his preface that theology was not. Secondly, there was no

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23 It is interesting that the most active meeting is the only meeting where an entirely lay person offered a positive expression on this subject.

estimate of whether the ministerial step as a symbol was necessary or not.

He posited that there were values in the forms of religion. For example, a Catholic who teaches at Pacific Ackworth, he felt, had the same social values as did the Friends. Neither the Catholic nor the other teachers had a "class" in religion, they were expected to "teach it and express it" at all times. It was not set apart.

Regarding the priest or minister, he felt that too often our social conscience was the limit of the pastor's. He should not be in the way. He did not point out that the minister might by his authority bring his people to a higher social expression.

In the educational field in which Orange Grovers are so active the expression of the Pacific Askworth Association is a good statement of their interest:

> "While our undertakings in the educational field will be varied and experimental, we hope at all times to test them in the light of our basic purposes. We are interested in trying to express at different age levels from the youngest to the very oldest, the basic testimonies that we believe are important .... We must treat men as equals; we must live simply; we must strive to show forth in our lives that tranquility which is available to all .... Friends fundamental faith and belief is best expressed in a quality of living and type of action."[25]

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[24] At the time of the Hicksite division, it is historically clear that Elias Hicks was influenced by the Unitarian beliefs. This type of expression is not uncommon among so-called Hicksites.

[25] Ibid., Record, Eleventh Month 1945.

The Orange Grove Cemetary is next to that belonging to the Pasadena Monthly Meeting. The minutes of the Orange Grove Meeting records the reoccuring concern of some members that the Cemetary doesn't look nice like the one belonging to Villa Street. The budget for their cemetary exceeds the meeting budget. The Orange Grove Meeting spends less than $50 each year on upkeep believing "the care of the live is more important than the care of the dead."

E. First Friends Church of Pasadena

The Pasadena First Friends Church is the oldest monthly meeting in the California Yearly Meeting which was established in 1895. It has already been noted how the conservative group withdrew in 1888 or 1889 to maintain a quiet meeting inasmuch as the body of the meeting was adopting the ministerial and worship practices of Friends.

The church has a long list of committees, several of which are apparently fairly active. There is the Bible School Board and the following committees: Calling, Coordinating, Finance, Floral, Funeral, Hospitality, Missionary, Music, Peace, Prohibition and Public Morals, Publicity, Relief, Social, Service, Ushers, Welcoming, Conscientious Objector, and the Young Peoples Council. Also there are representatives to the following civic groups: Committee of Religious

Education, Federated Brotherhoods, Japanese Federation, Pasadena Peace Committee, W. C. T. U., Y. W. C. A., Pasadena Council of Church Women, Women's Civic Organizations, Indian Work, and Mexican Board.

An examination of the committees as reported to the meeting and recorded in the minutes for 1941-1945 shows the following to be the actives:

The Prohibition and Public Morals Committee is one of the most active committees. Chiefly it provides and distributes literature, secures speakers, visits mental and penal institutions, circulates petitiions and objects to liquor advertisements in magazines.

The Service Committee has provided large quantities of clothing to the Japanese-Americans, C. P. S., and the A. F. S. C. The church's annex is the work room for the Service Committee in Southern California.

The W. C. T. U. Committee distinguishes itself by having three to four dozen W. C. T. U. members.

The Brotherhood Committee supports the Men's Extension Movement whose chief task seems to be the financial support of the Quaker Meadow Camp.

The Calling Committee actively assists with the pastoral calling, in writing letters and in providing flowers.

The Social Committee sponsors an occasional dinner. The Floral Committee supplies flowers for the church each Sunday.

The Publicity Committee makes routine announcements in the local paper and the Pacific Friend. The Young People's Council supports Quaker Meadows Camp, administers the youth church and nursery during church, and organized a Christian Endeavor group in 1944.

The Funeral Committee writes to the bereaved. The Music Committee seems to be an alias for the choir.

The Peace Committee disseminates literature, peace meeting information, and information on legislative concerns.

Thus the mechanics of the church seem to be thorough; one would think too detailed! A coupled committees are very active while all the rest do only nominal routine work or none at all. The minutes have no record of the committees or the monthly meeting sending or talking about social action concerns, although the minutes seem to be quite good.

The C. P. S. Committee is not active. This seems to be in line with the pacifist witness. There were two men in C. P. S. while the church service flag displayed fifty-five stars. Neither the minister nor the clerk had any idea if some were IA-O's!

The pastor had two years training at Colgate-Rochester,

a Baptist Seminary. The church plans to build a new structure at the eastern end of Pasadena as soon as they can raise $30,000. From a talk with the pastor this seemed to be so located because property was available there - not for any other reason. When it was pointed out that the church would be moving out of the church's center of population the pastor remarked that the people around the church are now old.

Although the A. F. S. C. store and work room is located on church property, the interest and activity in A. F. S. C. is not very substantial.

The minister said he tried to preach a balance between Bible, Social Gospel, exposition, and theological sermons. He did not believe in the proof-test method.

Some of his sermon titles for 1945 were Responsibility of Christian Citizenship, God's Redeeming Love, The Cross of Discipleship, Heroic Size, The Cross; a Symbol of Triumph, The Seen and the Unseen, The Restorer, Had You Been There, and Life is a Sacrament.

Of the 309 adult members, there is an average attendence of about 100. The evening worship attendence averages about forty.

It is significant that there is little active cooperation between the church and Orange Grove or the church and Villa Street. However, Villa and Orange Grove do get along

admirably, there being a good interchange of feeling and worship.

On the whole the First Friends Church seems to be a busy church, but with the emphasis turned in, rather than out.

CHAPTER VI

Detailed Comparisons and Conclusions

The above investigation into the social conscience and activity of the meetings lead to these observations:

The three non-pastoral or "quiet" meetings vary sharply from each other. The Pasadena Monthly Meeting does not express concern, at least as a meeting, with society's social problems. The meeting may be said to be still Quietist and therefore nineteenth century. The Orange Grove Meeting is a meeting of worshippers who feel the worship to be fundamental to their approach to life's problems and the contribution they can make in endeavoring to solve them. They not only have a social conscience, but act according to the pricks of the conscience! It is rapidly becoming a mature meeting, however not as influential as a meeting its size could be. The third quiet meeting, the Berkeley Monthly Meeting, expresses a great deal of concern for the world's problems but lacks, to some extent, the numerical strength, and certainly the organization to make concerns effective in action.

Regarding the churches. The First Friends Church of Pasadena has an extensive organization, but the machinery

needs fuel and lubrication. The leadership is new with an undetermined position. The church seems to be well removed from the social traditions of Quakerism. The Friends Memorial Church of Berkeley has strong leadership, a loyal, unified congregation which, thus far, places too great an effort on Evangelism. The Quaker social traditions are in the meeting and do not lie dormant, although the opposition to some of the testimonies has been quite in evidence.

The lengthy general statements about the meetings and the brief summaries above, indicate at first hand that there is not positive correlation between the worship of Friends and their social conscience. However, there have been minor correlations suggesting themselves in the general statements. To establish these, or disestablish them, and to discover why the particular groups are as they are is the next task.

One of the minor correlations suggesting itself was in the matter of finances. From what has been said, it might be said, rightly or wrongly, that the active meetings have been the ones who have given the money to non-operating expenses. The chart shown below gives a close accounting of the average expenditures for the meetings.

FIGURE 4

Financial Altruism of the Meetings

Meeting	Percentage of Non-operating Expenses 1941	1942	1943	1944	1945	Adults** 1945	Amt* per M'b'r.
Pasadena Meeting	00.0	00.0	00.0	00.0	42.0	98	$ 9.18
Orange Grove	88.0	74.0	67.5	?	?	139	22.84***
Berkeley Meeting	?	?	?	44.0	42.0	39	17.69
First Friends Church	42.5	34.0	20.0	?	46.0	308	25.71
Friends Memorial	16.0	?	32.5	?	52.0	267	14.98

* Amount per adult member based on total expenditures
** Adults henceforth are members over the age of thirteen
*** Year 1943

Non-operating expenses in the case of the Pasadena Monthly Meeting only register at all in the above figure because of their contribution to Scattergood School. Before 1945 there was no such contribution, and the average per member was $5.10 per person (on the basis of the 1945 membership figure, and the clerk's statement that "meeting expenses have always been about $500.). The Pasadena Monthly Meeting does not have high operating expenses. It just does not give; rather urging the individual members to concern themselves. It is interesting, in this connection, to note the compilation

of statistical material taken from Religious Bodies for 1936, a United States Census publication.[26] Here we see that the Wilburite meetings for all of the United States gives less per member as compared to the other branches of Quakerdom. In the last year, 1945, only does Pasadena exceed the national average for urban givers.

Orange Grove Meeting was the strongest in percentage given in the three years ending 1943 and perhaps is now. (1944 and 1945 figures were unavailable). They accounted for the second to the largest amount per member. The Frisnds First Church noses them out. Nationally,[27] the Hicksites far outdistance others in gifts per member. Whereas, Orange Grove is above the national average ($22.84 compared to $18.27), the local First Church is the most generous in giving, which is hardly a true reflection of the average national giver ($25.71 compared to $13.34). An interesting revelation is that the percentage of total incomes given by the churches nationally to outside causes is nevertheless higher for churches (11%) than for Hicksite meetings (4%). Wilburites gave nothing to such causes nationally which until 1945 reflected accurately the Pasadena Monthly Meeting.

As has been shown, although Hicksite and Orthodox do not follow to form, Wilburite does. In Berkeley, the

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[26] Appendix D

[27] Appendix D

Berkeley Meeting gives more per member to the meeting than does the Church, but on the other hand the meeting does not give proportionately as much to outside causes!

The Evangelical churches are vitally concerned with missionary work and both give more to the missions than to A. F. S. C. - C. P. S., which are the accepted agency and project for all Friends. Pasadena Monthly Meeting gives nothing as a meeting to these, but leaves it up to the individual members. Still that meeting hasafair historical pacifist witness in its own membership. The meetings giving the most proportionately to A. F. S. C. - C. P. S., financially, (see Figure 5, page 73) are both the most represented in A. F. S. C. Committee work, (see Figure 6, page 74) and most represented in the pacifist witness (see Figure 7, page 75).

If this were to be an accurate correlation for Friends meetings and churches then it would follow that a) a pacifist social conscience is expensive, b) pacifist meetings must meet their responsibility, c) non-pastoral meetings are the closest to the pacifist peace testimony, and d) Friends churches are not without a pacifist witness.

It is difficult in evaluating non-operating expenses to be entirely objective. Some would make a distinction between Evangelical work (mission work in this case), and

FIGURE 5

Non-Operating Expenses of the Meetings

Meetings - Dates	Oper. Ex. Tot. Amount	Oper. Ex. Tot. Percent	AMBC & SPS Amount	AMBC & SPS Percent	Missions Amount	Missions Percent	Miscellaneous Amount	Miscellaneous Percent	Tot. Op. Ex. Amount	Tot. Op. Ex. Percent
Pasadena Meeting										
1941-1944	500.00	100.00	-		-	-	-	-	-	-
1945	640.00	58.00	-	-	379.75	42.0	379.75	42.0	379.75	42.0
Orange Grove Meeting										
1941	282.69	12.0	1242.82	86.5	-	-	22.00	1.5	2075.67	88.0
1942	563.56	26.0	517.75	70.5	-	-	61.80	3.5	1626.11	74.0
1943	982.82	32.5	660.30	46.0	-	-	1562.00	21.5	2202.30	67.5
1944	?	?	?	?	?	?	?	?	?	?
1945	?	?	?	?	?	?	?	?	?	?
Berkeley Monthly Meeting										
1941-1943	?	?	?	?	?	?	?	?	?	?
1944	413.73	56.0	263.00	35.0	-	-	61.00	9.0	324.00	44.0
1945	411.68	58.0	220.00	31.0	-	-	76.00	11.0	296.00	42.0
First Friends Church										
1941	6801.04	57.5	786.64	11.5	2060.03	30.5	125.77	1.5	2973.24	57.5
1942	4537.24	66.0	360.40	5.0	1663.43	25.5	328.58	3.5	2352.31	34.0
1943	5320.64	80.0	265.38	3.0	1241.48	17.0	44.00	0.0	1650.86	20.0
1944	?	?	?	?	?	?	?	?	?	?
1945	4257.07	54.0	738.00	9.0	1776.15	22.5	1148.25	14.5	3662.40	46.0
Friends Memorial Church										
1941	3331.38	84.0	35.00	1.0	457.86	11.5	138.00	3.5	630.86	16.0
1942	4296.52	72.0	?	?	?	?	?	?	1656.07	28.0
1943	4448.14	67.5	971.50	13.0	698.56	10.5	577.75	9.0	2141.81	32.5
1944	?	?	?	?	?	?	?	?	?	?
1945	5414.54	48.0	1166.06	15.0	1509.61	19.5	1827.40	17.5	4000.00	52.0

FIGURE 6

American Friends Service Committee
Activity of Friends on Committees

Northern California Branch Committees	Total AFSC Memb.	Non-Pas.	Pas. Fds.	Tot. Fds.	Non-Fds.
Executive Committee	24	13	6	19	5
Foreign Service Committee	9	3	0	3	6
Civilian Public Service	9	3	1	4	5
Peace and Social Order	9	3	0	3	6
Interracial	17	3	1	4	13
Personnel	4	2	2	4	0
Staff	7	3	0	3	4
Totals:	79	30	10	40	39
Percentage of total:		38	12.5		49.5

Southern California Branch Sections	Total AFSC Memb.	C. O. G. M.	C. P. a s.	F. S. C.	Tot. Pas. Fds.	Tot. S.C. Fds.	Non-Fds.
Executive Committee	24	5	1	3	9	18	6
C. O. and C. P. S. Section	81	16	3	8	27	46	35
Foreign Service Section	31	7	3	4	14	27	4
Peace Section	67	10	4	0	14	28	39
Social and Industrial Section	70	11	6	0	17	36	34
Finance Committee	10	2	1	0	3	5	5
Nominating Committee	6	1	1	1	3	6	0
Totals:	275	48	18	13	79	127	148
Percentage of total:		17½	6½	5			29

FIGURE 7

Pacifist Witness

Meetings	Prison	CPS	IA-O	Mil.	Percent Pacifist	Percent Military
Pasadena Meeting	0	4	?	6	.40	.60
Orange Grove	2	11	1	5	.735	.265
Berkeley Meeting	0	4	4	1	.89	.11
First Friends Church	0	2	?	55	.035	.965
Friends Memorial	0	4	2	10	.375	.625
Totals	2	25	7	77	.305*	.695

*If figured on a basis of 27 pacifist to 84 in full service the percent is but 24% pacifist! This is noted to provide a basis of comparison with national estimates which are not cognizant of the number or proportion of IA-O's.

work known commonly as social action. The desire to bring salvation to others unquestionably should bring a remedy to many of their social ills if the Christian Ethic is applied.

Regarding the pacifist witness of Friends in this war estimates have been made, by those supposedly close to the situation, that as many as seventy-five to ninety percent of eligible young Friends entered military service in this war. There are no known estimates as to what percentage of those in the service are IA-O's. In writing on this problem to Harold Chance, Secretary of the Peace Section of the American Friends Service Committee, the reply was, that while he had made private reports as to the result of a recent first-hand national journey and survey of Friends meetings and churches, there were no estimates that could be as yet released.

It is interesting to note that the five meetings are not better than the average, i.e., twenty-four percent pacifist, when the IA-O's are not figured as known. Actually (except for the Pasadena Monthly Meeting) IA-O's are known and the average is slightly better, i.e., thirty and one-half percent.

The matter of financing C. P. S. led to a digression from meeting finances, but it is well if a return is made for a moment to finances, specifically to the manner in which

finances are raised. The meetings vary radically: Berkeley Monthly Meeting has no finance committee and the mere mention of a budget to some is heresy. Orange Grove Meeting has a budget and an excellent active finance committee. It encourages giving through the meeting, but does not ask for pledges - estimates of what may be given in a given year being acceptable. The two churches ask for and accept pledges, and the worship meetings ask for free-will offerings. The churches characteristically have committee budgets which are separate from the church budgets. The Pasadena Monthly Meeting is very unique: it apportions the load (which is a light one) among the members according to what is considered ability to pay. Thus finance methods are in order 1) given little or no attention, 2) compulsion of social pressure carefully avoided, but a realistic approach made to financial responsibility, 3) regular "church" methods of solicitation in all forms used, and 4) dictated responsibility for a small load.

It has been seen that the Orange Grove Meeting is the only one which fully utilizes its committees.

Regarding leadership in the meeting - and it must be remembered that non-pastoral meetings have their leaders -

there is no recognizable pattern as to the quality of leadership. Pasadena Monthly Meeting obviously is not progressively led; Orange Grove and Berkeley Monthly Meetings have had the older more conservative people as clerks. However, the Berkeley Meeting has only recently changed this by putting into office about the most liberal young man in the meeting. Furthermore the elders and overseers, who are traditionally the "weighty" Friends are not always represenative of all feelings in the meeting.

In the Berkeley Church the pastor is probably closer to Quaker testimony and traditions than most of his congregation. At the Pasadena First Church the pastor probably is more representative of the meetings feelings, and thus not as thorough going in his convictions.

Worshipfully, Pasadena Monthly Meeting and Friends Memorial Church are Evangelical, urging individual salvation. Friends Memorial does not hold to this altogether and the social gospel is used, but not as emphatically as it might be with a sympathetic Congregation. The First Church is not as well known to this writer, but it is safe to say that the ministering does not interpret the Quaker testimonies strongly. Orange Grove and Berkeley Meetings are similar, both being concerned primarily what the fellowship of

believers can do about society's problems. The Unitarian and humanist impulses are strong -especially at Orange Grove - but they are not representive of the meeting, rather it represents the youthful members who tend at Orange Grove to be very active, and at Berkeley Meeting, atleast until now, tend to let the elderly people lead the meeting.

One element in all meetings is common. The monthly business meetings are open to all and all have a common voice. However, in practice, the non-pastoral meetings tend to follow this far more closely; in the pastoral, the meetings tend to take on the appearances of board meetings, and the pastor, who is paid to carry more responsibility than others, is expected to be the most influential.

Educationally, there is a correlation between the type of worship and the action. Although public schools have nationally resulted in a shift in education facilities of Friends from the elementary to the college level, the quiet meetings still are active in the elementary level. The non-pastoral, obviously has a more difficult time raising children to their "Quaker Way of Life" than do the pastorals, which do not differ much in outward appearance from other Protestant faiths. However, it must be remembered that a pastoral child can more easily lose the real differences, because he is similar to others in worship form. It is easy for him to

jump the low ditch of differences.

The only meeting to use the queries adequately is the Orange Grove Meeting. To the others it is primarily a mechanical thing without much real meaning!

It can be concluded that two of the Friends non-pastoral meetings have the greater and most active social conscience, but one of their number , although closely followed by a church, has the least active conscience of the five meetings. In general the groups fall into the following order of social conscience and activity: 1) Orange Grove, 2) Berkeley Meeting, 3) Friends Memorial Church, 4) First Friends Church, and 5) Pasadena Monthly Meeting.

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In our study thus far, we have considered the meetings almost entirely from the approach of what meetings are, and what they are doing. But no factors of environment have been considered. Environmental factors when considered will help in determining whether the form of worship is the essential determinant, when a meeting does become active, or whether some other factors or combination of factors are determinant.

To answer questions regarding environment, the following information regarding the members of the churches and

meetings has been collected. The worksheets are not included here or in the Appendix.

The sex of the member
Age
Activity
Working or Retired
Occupation
Ethnic characteristic
Educational development or opportunity
Residency

The information was obtained in cooperation with the clerk or pastor of the meeting and one or more other persons who knew the membership well.

An active person was described as "one attending three out of four meetings for worship and showing an active interest in the non-worship program of the meeting." Obviously a handicap was having different people analyze different members and meetings. A factor of error is probably quite strong, therefore, in the estimates. Another handicap was that most of the information was from memory and not from records, but efforts were made to minimize guessing.

The occupational classification used was that of the U. S. Census, thus giving an expert reference.

One of the central questions in an analysis of the statistics secured is to determine what to do with the

important variable "activity". Obviously, if a person is inactive and lives close to the church or meeting he is not an important influence in making a "community" group. If the person is inactive he may still be a financial contributor, infact a large one. Furthermore "inactive" includes the semi-actives, who participate occasionally, as well as the really disinterested and unable.

Another shortcoming of this study is that no consideration could be undertaken of the "non-attenders", and the members of other meetings who are "attenders", nor of the non-members who are attending. They are an important element but one hard to analyze. An example of the difficulty is the active member of Orange Grove who is an active attender at Berkeley Monthly Meeting. He is inactive for Orange Grove, and not counted for Berkeley, except indirectly as he contributes with his effort and influence.

With the drawbacks in mind pertinent questions can, however, be asked:

Is the church or meeting composed of an undue proportion of either sex?

The folowing chart, Figure 8, is an aid to discovering the proportion in the meetings. All members are considered here (except children under fourteen), whether active or inactive, resident or non-resident, for it is of primary

interest to note if the Friends tend to draw from one particular sex.

FIGURE 8

Sex Distribution in the Meetings

Meetings	Total Memb.	Male	Per-cent	Fe-male	Per-Cent
Pasadena Monthly Meeting	98	37	37.5	61	62.5
Orange Grove Meeting	139	58	42.0	81	58.0
Berkeley Monthly Meeting	39	17	43.5	22	56.5
First Friends Church	308	130	42.0	178	58.0
Friends Memorial Church	267	114	42.5	153	57.5

It can be seen readily that the percentage of sexes is about constant for all the groups with women having the edge. This does not seem too un-natural for women live longer then men. Where the Pasadena meeting does provide some difference with a heavier proportion of women, it probably is caused because the meeting has the oldest age distribution (see below). The Figure (page 84) bears this out as well as the graph based on the Figure (page 85).

FIGURE 9

Age Distribution in the Meetings

	Tot. Mbr.	0-13	Per-cent	14-29	Per-cent	30-49	Per-cent	50-up	Per-cent	??	Per-cent
Pasadena Meeting	115	17	15.0	13	11.0	13	11.0	70	61.0	2	2.0
Orange Grove	192	53	27.5	19	10.0	69	36.0	51	26.5	0	0.0
Berkeley Meeting	42	3	7.0	15	36.0	10	24.0	14	33.0	0	0.0
First Church	356	48	13.5	73	20.5	70	20.0	15	43.0	13	3.0
Friends Memorial	298	31	10.5	82	27.5	65	22.0	83	28.0	37	12.0

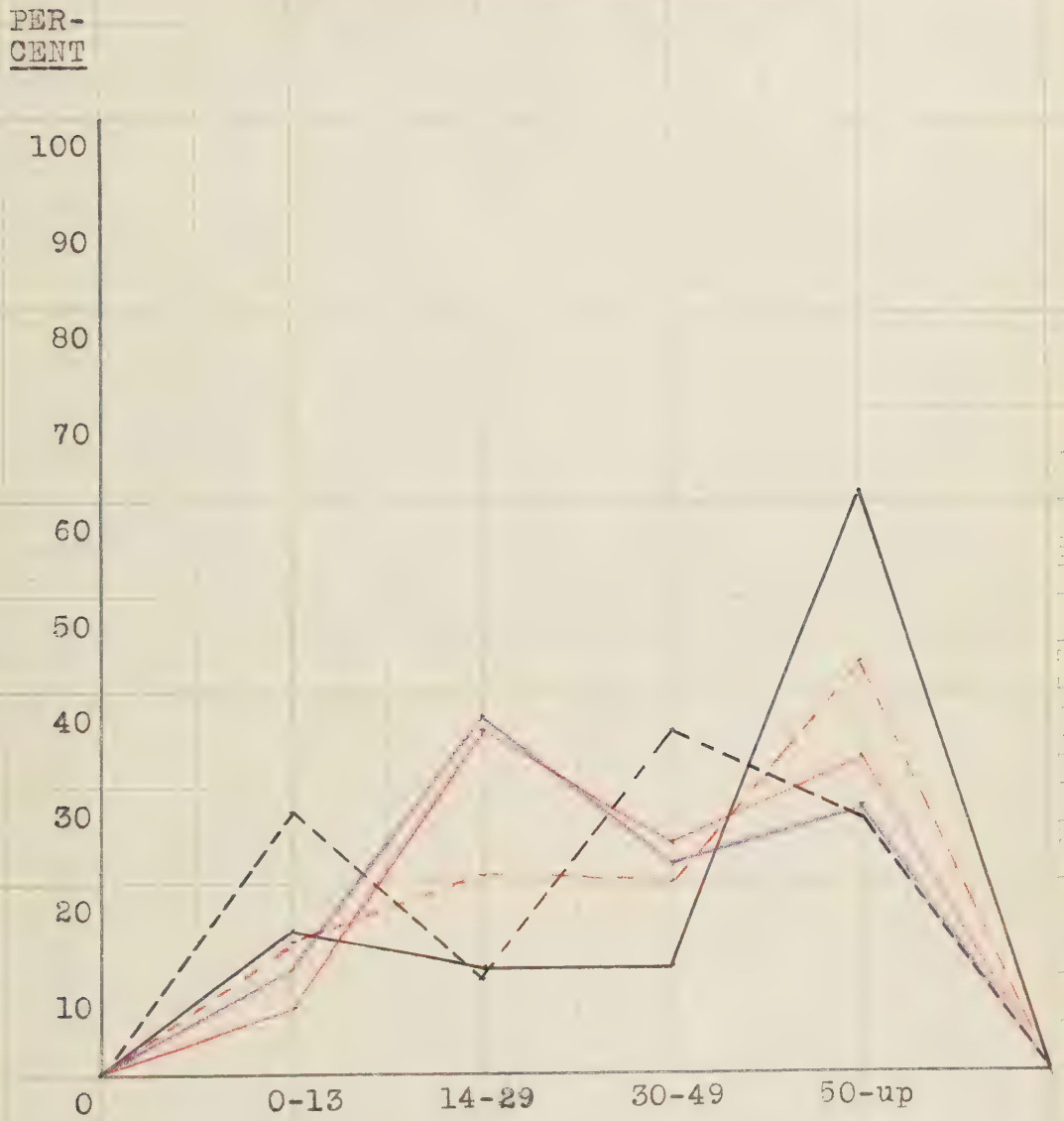
What is the age of the meetings today?

The Pasadena Meeting has 61% of its membership, or almost two-thirds, in the age class over fifty years; the meet- is an old meeting. As these members die off the meeting's membership will take a severe drop. The young people and the middle-aged groups are smaller in proportion to the total membership than for any of the other meetings. This weakness is partially compensated for by the crop of youngsters in the meeting. Here Pasadena Meeting stands second.

FIGURE 10

COMPARITIVE AGES

OF THE MEETINGS



If they can keep their young people, ten years from now the meeting will have a fair proportion of each age class, providing the opportunity for younger ideas to be felt than now are. As the meeting continually moves away from the Quietist pattern it will be easier for them to hold their children.

First Friends Church has a similar problem but perhaps more perilous. Apparently the church young people are not having many children or, more serious than that, the young people drift away from the church. The Berkeley Meeting and the Berkeley Friends Church are almost identical. The number of aged is not top-heavy and the largest percentage of young people, who can bring youngsters into the meeting, is very favorable. Orange Grove is most virile. The youngsters are very numerous and the greatest percentage of the members is in the age class 30-49, which should be the most active and progressive years.

How active are the members?

In considering the sex and age of the members and especially in speculating on the future age "curve," it is important that the activity and residence of the people be noted for it is obvious that the inactive and the non-resident, if their positions are maintained, will not be of real value to the meeting or the church in the future.

Figure 11 below gives the figures and percentages of the various groups and Figure 12, on page 89, illustrates the same in a graphic manner.

Immediately it can be seen that the groups rank in this order, the first listed having the greatest activity: Pasadena Monthly Meeting, First Friends Church, Orange Grove Meeting, Friends Memorial Church, and Berkeley Monthly Meeting. The meetings lowest on the first estimate of social conscience here rank first in activity and both have the greatest proportion of older people. This means one of two things, both of which are probably valid: First, the older meetings get better attendence because the older people have fewer competing interests. Second, since the meetings do little in a social direction, perhaps those interviewed for statistics unintentionally marked a person high in activity if he attended regularly because there was little else that could show his loyalty!

Specifically, several other significant things appear. Of all the groups the Pasadena Monthly Meeting, which, as has been noted, most lacks a social conscience, is the only one which has a greater proportion of active members than inactive! In four groups then, the inactive members outnumber the actives.[26] The Pasadena is the only one in which no (withone exception) couples are split in their membership. In all

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[26] It is to be remembered that the standards for an active member were set high and thus the ratios are severe too.

FIGURE 11

Activity of the Members

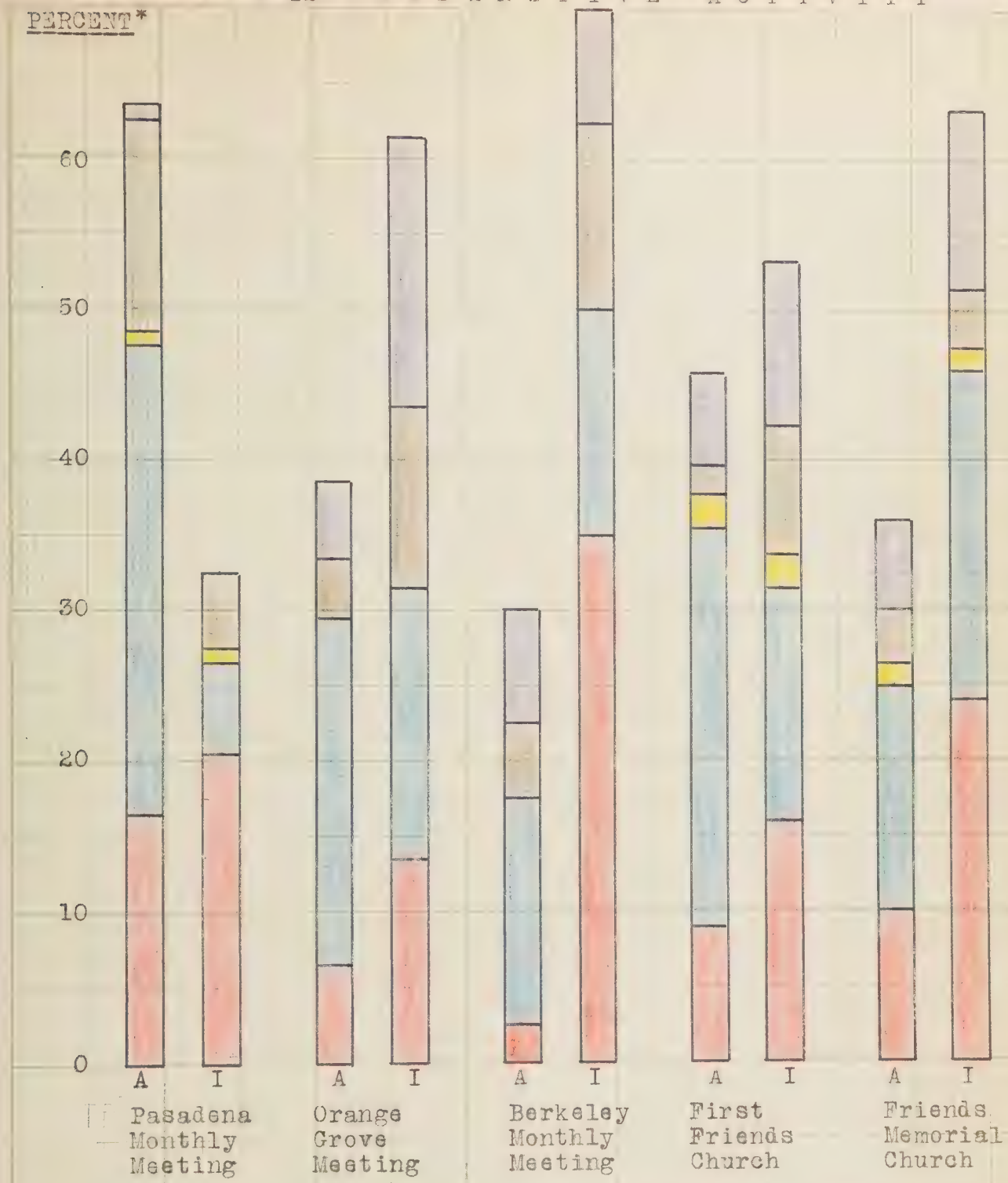
MEETINGS	TOTAL No.		SPOUSE NOT MBR. ACT.		SPOUSE NOT MBR. INAC.		SINGLES ACTIVE		SINGES, INACT.		COUPLES BTH. ACT.		COUPLES SPLIT ACT.		COUPLES BTH. INAC.		BEEN MARRIED, ACT		BEEN MARRIED, INA.		UNKNOWN		% OF TOT. ACTIVE		% OF TOT. INACTIVE	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No	%	No	%	No.	%	No.	%	No.	%
PAS. MO. MEETING	98	100	1	1	0	0	16	16½	20	20½	15	31	1	2	3	6	14	14	5	5	4	4	62	63½	32	32½
ORANGE GROVE	139	100	7	5	25	18	9	6½	19	13½	16	23	0	0	13	18	6	4	15	12	0	0	54	38½	85	61½
BERKELEY MEETING	39	100	3	7½	3	7½	1	2½	13	35	3	15	0	0	3	15	2	5	5	12½	0	0	12	30	27	70
FIRST CHURCH	308	100	7	2	35	11	27	9	49	16	41	26½	7	4½	24	15½	18	16	25	8½	3	1	141	45¾	164	53¼
FRIENDS MEM'L	267	100	16	6	32	12	26	10	67	24	20	15	4	3	28	22	10	3½	11	4	1	½	86	26	170	63½

FIGURE 14

Membership Status of the Members

	TOTAL MEMBERS		BIRTHRIGHT		CONV'D		UNKNOWN		BIRTHRIGHT NON. RES.		CONV'D NON. RES.		BIRTHRIGHT RES. ACT.		CONV'D RES. ACT.		BIRTHRIGHT RES. INAC.		CONV'D RES. IN'A.		UNKNOWN		TOT. RES. & ACTIVE		TOT. RES. & INACT.		TOT. NON. RESIDENCE		UNKNOWN	
			No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
PASADENA MO. MTG.	98		77	78½	10	10	11	11½	13	13	1	1	40	41	7	7	19	19½	2	2	16	16½	47	48	21	21½	19	18½	11	12
ORANGE GROVE	139		68	49	70	50	1	1	34	24½	37	26½	14	10	32	23	21	15	1	1	0	0	46	33	22	16	71	51	0	0
BERKELEY MEETING	39		14	35½	25	64½	0	0	1	2½	14	36½	6	15	6	15	7	18	5	13	0	0	12	30	12	31	15	39	0	0
FIRST CHURCH	308		161	52	129	42	18	16	34	11	13	4	73	24	59	19	57	18½	54	18	18	5½	132	43	111	36½	53	17	12	3½
FRIENDS MEM'L	267		107	40	125	48	35	12	33	12	35	13	45	17	35	13	30	12	54	20	35	13	80	30	84	32	70	26	33	12

FIGURE 12- COMPARITIVE ACTIVITY



* unknowns not included here

LEGEND :

Active Members - "A" Columns
Inactive Members - "I" Columns
Single Members -
Couples Acting Together -
Couples: One Active, One Not -
Widows or Widowers -
Married - Spouse Not Member -

other meetings the number staying away when the spouse is not a member is greater than those attending. Here then, it may be said, is one reason for inactive meetings. The members become inactive because the spouse will not join. However, it is fair to note that in many cases the split membership is possibly because the wife followed the non-member husband. In the Pasadena Meeting the proportion is greatest in old couples - couples having a chance to work out the membership problem. Furthermore in the last century Friends married Friends more often - especially in the Wilburite group where the membership is and was largely rural.[27]

It is interesting to note that each meeting has its good proportion of widows or widowers. In the Pasadena Meeting they are unique in being the only ones more than fifty percent active.

However, when both man and wife are members then they rarely split in their activity: both being active, or both staying away. Only in the case of the Friends Memorial Church are there more couples staying away than attending together.

All groups fail to have as many active single people as there are inactive. Of course this has been caused to

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[27] See Appendix

a large extent by war conditions where the young men have gone away to war or C. P. S. For example Berkeley Meeting which has the greatest proportion of total inactive members and inactive members from 14 to 29 years of age, has nine of their ten members in this category in C. P. S. or in service!

How many non-residents are there?

In any effort to explain why one meeting has more active members than another, the problem of who lives where, enters in. For this paper a non-resident member has been defined "as one who is a member but who's domicile is more than twelve miles distant from the meeting house or church." This is an arbitrary figure, of course, but was chosen as a distance beyond which people could possibly have to travel through Los Angeles or Oakland to reach the building. This was also considered a reasonable distance to travel by car. In fact people without cars and living but a few miles from the building might have greater transportation problems.

An analysis of Figure 13 below shows that the greatest percentage of residency follows this order, the greatest first: First Friends Church, Pasadena Monthly Meeting, Berkeley Monthly Meeting, Friends Memorial Church, and Orange Grove Meeting. Thus it can be seen that the two

FIGURE 13

Distribution of Non-Resident Members

	Total Members		Residents		Non-Residents		Unknown	
	No.	%	No.	%	No.	%	No.	%
Pasadena Meeting	98	100	79	80½	19	19½		
Orange Grove	139	100	68	49	71	51		
Berkeley Meeting	39	100	24	61½	15	38½		
Friends First	308	100	255	83	53	17		
Berkeley Memorial	267	100	158	59	70	26	39	15

having the two having the greatest activity in members also may come closer to being community worship centers. However, there are dozens of Friends that live a distance so great that it prevents even occasional attendence. This enters in at this point. For it can be argued that the non-resident members take leave of or transfer from the First Friends Church and the Pasadena Monthly Meeting because there is not the live fellowship to hold them out of affection and pride. In other words, the most active meetings are the ones non-resident members hesitate to quit.

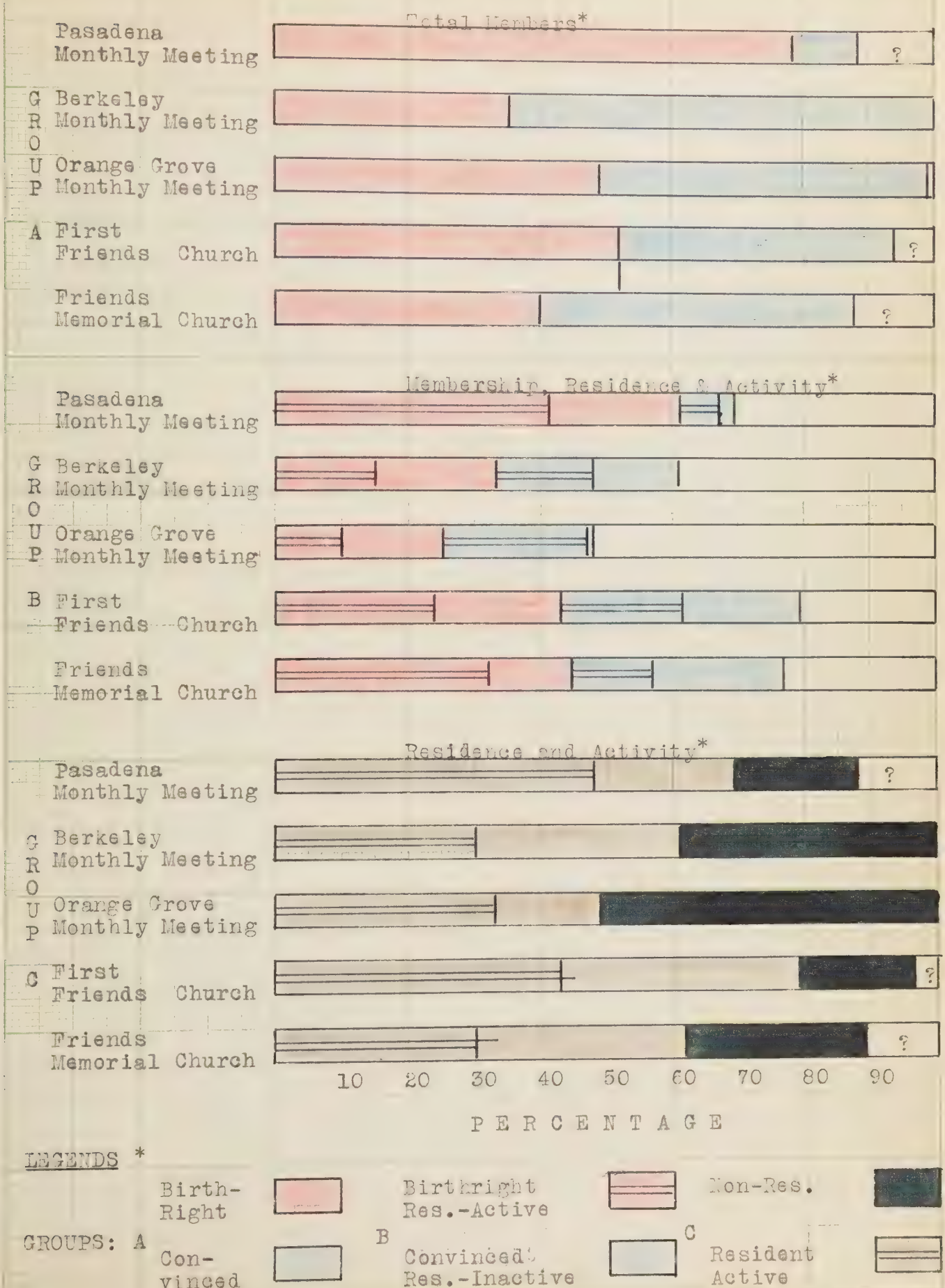
It would seem that Orange Grove Meeting would suffer from its large non-resident membership. The rate of turnover apparently has been high. It is more difficult for Friends to become more intimately acquainted - yet the active Friends at Orange Grove are perhaps more of a fellowship than any other group. An advantage can be seen too in the turnover. There is a multiplicity of ideas and individual personalities which produces creative thought and an energetic enthusiasm for worthwhile activities in the name of Friends.

What is the composition in Birthright and Convinced Friends; of these which Friends are resident and active, which resident and non-active?

These questions and their answers are important to a complete analysis of meeting activity and causes. In the question concerning comparative activity according to the marital situation, no attempt was made to analyize the actives and inactives who were resident. That is achieved here but not in the same relationship. Rather by one in which an attempt is made to see if activity and social conscience are related to the Quaker background of the individual.

As can readily be seen from the following Figure 15 and the preceeding Figure 14 on page 88, the Pasadena Monthly Meeting predominates in birthright members, almost four out

Figure 15 Composition of Birthright and Convinced Friends as to Residence and Activity



five members being so. The other meetings have from one out of three to one out of two members birthright. Pasadena Monthly Meeting, as has been seen, is the most inactive meeting. It might be seen then that an over abundance of birthright Friends may tend to make an ingrown meeting which fails to see beyond the meeting to the pressing social scene!

Moving on to Group B in Figure 15, which deals with resident members only, the information shows graphically which body of resident birthright members are the most active. Here again, Pasadena members are most active with the churches falling next, and the meetings having less than half of their resident birthright members active.

On the other hand Orange Grove which is the most active meeting has the best proportion of their resident convinced members active. Pasadena, the least active, is next in this score. The last group, Group C, also shows no correlation. It concerns the activity of all resident members. The Orange Grove members are active in a ratio of two to one; Pasadena falls slightly under this, and the others are all about two to one.

What are the ethnic characteristics of the group?

None of the groups are opposed, it was found out, to having racial or religious minorities in their membership. In fact, all of the groups feel [illegible] the equality of the individual before God; and thus to be consistant it followed that all races are welcome. However, only the Orange Grove Meeting and to a limited extent, the Berkeley Meeting have tried to attack the causes that make for discrimination in the first place. All but the Pasadena Meeting have minorities in their groups but the percent is negligible; see Figure directly below:

FIGURE 16

Ethnic Characteristics of the Meetings

Meetings	Total Mbrs.	White No.	White %	No. Jap.	No. Jew.	No. Neg.	Totals No.	Totals %
Pasadena Meeting	98	98	100					
Orange Grove Meeting	139	137	98½		2		2	1½
Berkeley Meeting	39	38	96		1		1	4
First Friends Church	308	306	99	2			2	1
Friends Memorial	267	253	97	14			14	3

The Pasadena Friends groups are closer to the Negro section of town than are the Berkeley groups. The church groups have the advantage, perhaps, in being more Evangelical and somewhat similar to faiths Negroes have belonged to. The meetings, however, have the advantage of appearing to be more democratic. There is some feeling in the Berkeley Meeting that the meeting can never be interracial unless the meeting house is moved to that part of town. This would be interesting and worthwhile but does not mean that Negroes would especially welcome the form of worship. In San Francisco the very small College Park Association meeting meets at the A. F. S. C. Center in the heart of the segregated colored section but no Negroes even so much as attend regularly. However, Berkeley and Orange Grove Meetings do have occasional Negro attenders and they are not located in colored sections.

The makeup of the five meetings being studied does not give any information that would suggest one type of worship leading to an interracial attitude. However, the non-pastoral meetings are more aggresively interracial, with the usual exception of Pasadena Monthly Meeting.

What is the education achievement of the meetings?

The Figure 17, below, and the Figure 18 on the following page, illustrate the educational development or achievement of the meetings.

FIGURE 17

Comparative Educational Achievement

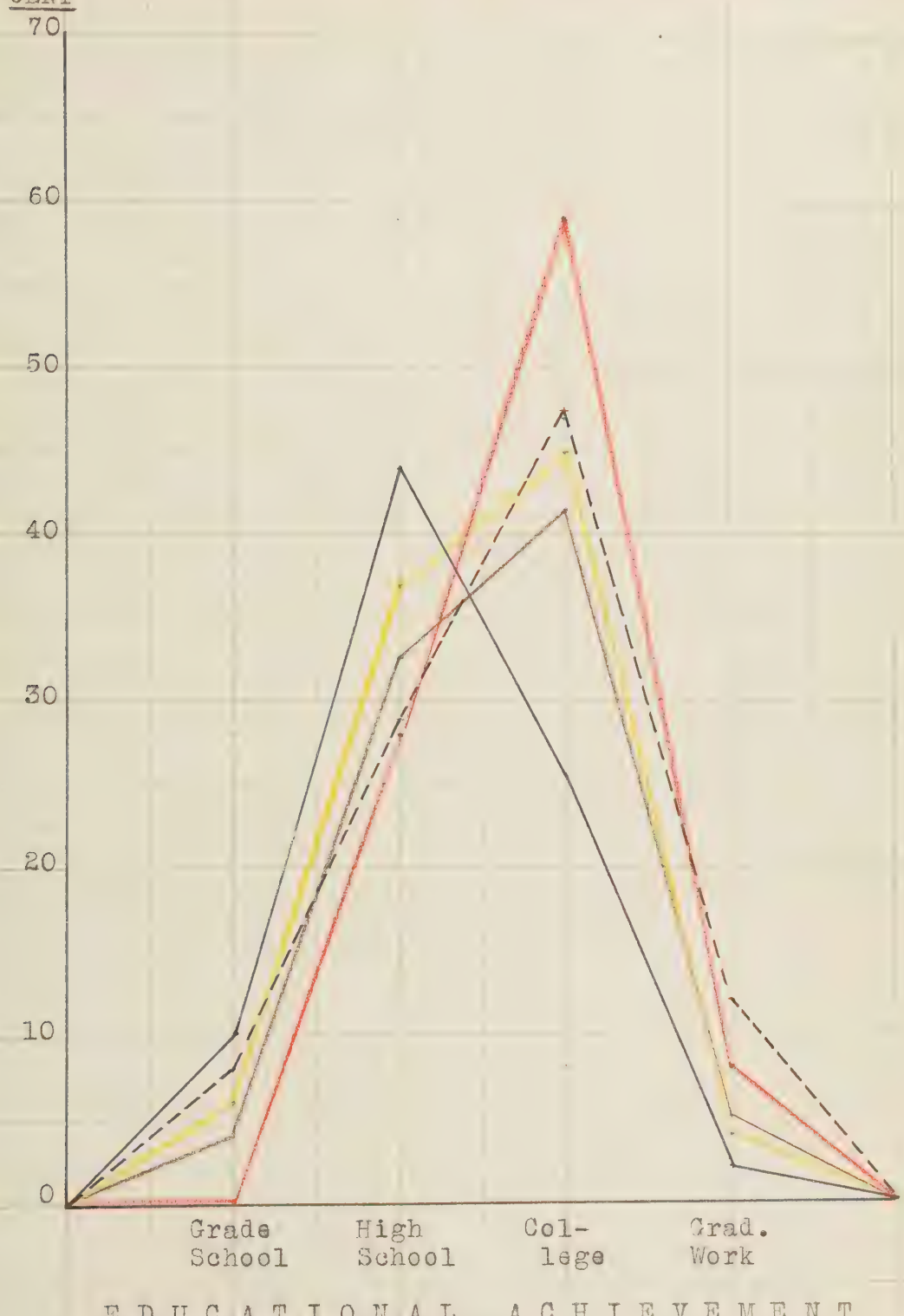
Meetings	Total Mbrs.	Grade No.	%	High No.	%	Col- No.	%	Grad. No.	%	Unkn. No.	%
Pasadena Meeting	98	10	10	43	44	25	25½	2	2	18	18½
Orange Grove	139	11	8	40	29	66	47½	17	12	5	3½
Berkeley Meeting	39	0	0	11	28	23	59	3	8	2	5
First Church	308	19	6	114	37	140	45½	13	4	22	7½
Friends Memorial	267	11	4	87	32½	111	41½	13	5	46	17

The Pasadena Meeting, it will be seen, is the only meeting which has more high school groupings than college. It has the highest number reaching only grade school and the lowest doing graduate work after college. Much of this may probably be accounted for because the meeting is "older" than the others. Education before the turn of the century was not as available as later and those in a rural environment did not have the opportunities of the urban Friends.

Berkeley Meeting and other Independent meetings have often been described as "college meetings" among Friends.

F I G U R E 18

Comparative Educational Achievement



Berkeley Meeting does have the highest educational development. It would seem that here is a positive correlation between activity and social conscience. The education is an implement of real importance.

What are the occupations of the members?

The United States Census reports contains statistics of the average income in the United States for the given occupation classifications, however, it is not complete. That is, about half of the classes are omitted. In arranging the scale in Figure 20 (page 102) from the statistics of Figure 19 (page 101), it was necessary to interpolate, as well as possible, the given wage statistics with the conceptions of the writer; the occupation classes were placed in the best known order according to income gradation. Statistics showing the number and kinds of jobs held in the cities of Berkeley and Pasadena were available.[28]

The most striking fact in Figure 19 is the number of professionally employed members in the Orange Grove Meeting. 41½% were so employed. The others are less than half that and are clustered around the averages for the cities. Since Orange Grove is head and shoulders the most active meeting it would seem that the type of employment of a meeting has much to do with its social conscience. Of course there is

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[28] Population, 16th Census of the United States:1940, Vol. II, Part 1, U. S. Government Printing Office, Washington, D. C., 1943, pp. 614, 617.

OCCUPATIONAL CLASSIFICATION

FIGURE 19

	TOTAL		House-wife	Profes-sional		Semi-Profes-sional		Farmers and Farm Mgrs.		Prop., Mgrs., and Officers		Clerk, Sales, Etc.		Crafts-men, Foremen		Opera-tors		Domes-tic Servic		Ser-vice		Farm Labor-ers, Fore-men		Un-paid Farm-ers		Labor-ers		Unknown (Students in brackets)*	
	Number	Percent	#	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	Number	Percent
Pasadena	30,284	100		3694	12	660	2	66	0	3468	11½	6840	23½	3274	11	3539	12	3202	1	3403	11½	754	2	5	0	1771	5	208	½
Monthly Meeting	98(69)	100	26	13	19	1	1½	11	16	5	7	7	10	6	8½	1	1½	5	7	3	4	0	0	0	0	3	4	14(3)	21
Grove Meeting	139(77)	100	56	32	41½	2	2½	2	2½	3	4	9	11½	2	2½	2	2½	1	1	13	17	0	0	0	0	0	0	11(6)	15
Friends Church	308(171)	100	113	33	19½	5	3	10	6	13	7½	28	16½	7	4	4	2	5	3	27	16	0	0	0	0	3	1½	36(24)	21
Berkeley	33,797	100		5800	17	797	2½	55	0	4108	12	9289	27½	3710	11	3518	10½	1311	4	3022	8½	40	0	3	0	1648	5	206	1
Monthly Meeting	39(25)	100	12	4	16	0	0	0	0	2	8	4	16	1	4	0	0	1	4	8	32	0	0	0	0	0	0	5(2)	20
Memorial Church	267(160)	100	74	33	21	5	3	0	0	16	10	28	17½	4	2½	4	2½	3	2	12	7½	0	0	0	0	0	0	55(33)	24

* Church and meeting totals indicate number of students by brackets ( ); unknowns not in brackets.

** Housewife totals and student totals not used in computing percentages, thus conforming to U. S. Census structure. Figure in brackets ( ) after total occupations is denominator used when students and housewives are deducted.

FIGURE 20 - OCCUPATIONAL CLASSIFICATIONS

a definite relationship here to education. That both education and occupation should show the same relationship is a very strong correlation indeed.

Other significant revelations: 1) The unusually high number of farmers in Pasadena Meeting, which confirms the earlier speculation as to the effect of rural life on educational opportunities. 2) Berkeley Meeting ranks very high in the service category, but this can be explained by their very high number of C. P. S. and IA-O men which falls in this category. But then why is not First Friends higher? One thing is certain; discharges in the Army have been much faster than from C. P. S. 3) Except for the professional and service classes the groups tend to have lower proportions than the city populations. However, it is to be noted that the unknown quantity for this particular inquiry has been unusually high whereas the cities were surveyed very closely.

What members are working? Retired?

The information supplied in Figure 21 on the following page supplements that on occupations in Figures 19 and 20. The occupation distributions included those who had been working in the classes named. The large number of retired

in the Pasadena community (24½%, 16%,20%) as compared to the small number in Berkeley (6%, 7%) is indicative of the communities; for Pasadena prides itself on the number of people who settle down there to retire.

FIGURE 21

Distribution of Those Actively Employed

Meetings	Total Members	Working No.	%	Retired No.	%	Unknown No.	%
Pasadena Monthly Meeting	98	70	71½	24	24½	4	4
Orange Grove Meeting	139	116	83½	22	16	1	½
Berkeley Monthly Meeting	39	37	94	2	6	0	0
First Friends Church	308	229	74	61	20	18	6
Friends Memorial Church	267	217	81	18	7	27	12

***

As was earlier noted the Orange Grove Meeting and the Berkeley Monthly Meeting, to a lesser degree, have the keenest and the most active social conscience. However, the third non-pastoral meeting is the most dormant. The Friends Memorial Church was seen to have a quickening social conscience whereas First Friends Church was not so. Another way to picture the five meetings is that Orange Grove has

the most active social conscience; Pasadena Monthly Meeting, the least, and the Churches and Berkeley Meeting fall in between. This was born out by the studies of the meetings.

The character of the meeting as seen in the individuals composing it has explained in part how the groups "get that way". Orange Grove had the most favorable age distribution and despite the largest non-resident population, managed to be active because the convinced Friends had really been "convinced" of what Quakers stood for and because it ranked high in the educational and occupational achievement of its members. On the other hand, all the excellent number of residents and active members did not, apparently, aid in giving an active social conscience to the Pasadena Meeting.

It is not that a meeting is active that matters but what the activity is that counts!

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Out of this inquiry there has not been seen so much a positive correlation between the form of worship and social conscience as a positive correlation between the group of individuals who constitute the membership and the social conscience. It is not what the historical Quaker background of Friends is but what the background and environment has

done for the individuals who constitute a meeting.

The thesis is two-fold: 1) The occupations, the educational achievements, the age distribution, and the degree of "convincement" of the members in a meeting are the strongest factors in producing a social conscience. 2) Given the favorable membership factors, the worship pattern does not create, but allows, or makes likely or favorable, the growth of the social conscience. The worship does not set a-flame the social conscience. However, it is an extremely important medium, for the form and methods of worship can either smother the flame or fan it!

In other words, no correlation is to be seen between the social actions of the two types of meetings (pastoral or non-pastoral), but a correlation is to be seen when the selective process in a quiet meeting brings together convinced members with cultural and age advantages. The membership provides the forces, the meeting for worship implements and becomes the medium out of which can come expression. The form of worship does not provide the social incentive but it can help or hinder the social conscience. The form of worship does not per se provide the social impulse, but it does encourage the individuals to follow their better selves. In this is to be seen the advantage of the quiet meeting. The quiet meetings do provide a favorable soil for the seeds of sensitive spirits to grow in.

Each individual worshipper comes to feel his personal responsibility and his initiative is strengthened thereby. Outward exercisss or mechanics too often frost-bite the seedling conscience or drown the small voice in the congregation of voices. The group worship and business meetings stimulate the individual life, and the experience and wisdom of others, as seen often in actions, becomes a vital influence.

Just as the American Friends Service Committee acts too often as the convenient expression of social outreach (with a check) so too often the pastor becomes the convenient expression of social outreach (also with a check). The clerk of a quiet meeting can not begin to carry the burdens of a pastor for he must earn his living at other activities. He does not become an unintended obstacle in the way of democratic functioning and individual expression.

Thus a quiet meeting is more favorable to an active social conscience. But it does not follow that because people worship in a certain way that they will develop a strong social impulse. A group of quiet worshippers do not necessarily see that in inward attitudes the logical expression is outward action.

The vital differences then in the religious fellowship of Friends is not to be found in the historical divisions.

This is easily to be seen in the Berkeley Monthly Meeting and other independent meetings in which all forms of Friends find suitable expression. Furthermore, as has been pointed out, there are Five Years Meetings which are non-pastoral and Hicksite meetings which have pastors!

The vital differences as the Society of Friends exists today, are not so much between the historical divisions of Friends as between differences in theology and differences in social attitudes. The differences are visible between the theological conservatives and the theological liberals; between the socially conservative and the socially progressive. These differences between Friends have been and are being overcome. It is essentially, however, more difficult when these differences also include the differences over the use of a pastor.

The hazards, however, are not absent with the non-pastoral any more than the pastor meeting. With the non-pastoral the oral witness runs the risk of too much talk and discussion by too few. Also the meeting and the members may become too self-centered and lose contact with their community. The pastoral meetings run the risk of having the member's only motivation being just "coming" which is part and parcel of the problem of the pastor creating a group of laymen rather than encouraging a "priesthood of

believers."

Friends today are faced with the problem of their groups being too easy to in to and too easy to stay in with. The development of modern educational systems has eclipsed the Friend's attempts, but not the need for an education to a way of life.

Just as pacifism has been called the testual ethic of the Quaker philosophy and intellectual integrity, so the responsibility for maintaining the ethic rests with the meetings and with the individuals who compose them. Each meeting should be the power which will strengthen and lead the individual Quaker. It is significant that the individuals in Quaker history who have had the Friendly power, have gone out and sought social transformation with this dynamic from their meetings. For the mysticism of the individual Friends has been a social mysticism which turns them out to the larger community. The emphasis of Friends on the individual and his communion with God and his fellows is the central strength of Friends. The social conscience is not that of the whole meeting but of individual consciences which make up the membership. Human wrong must be lived and suffered out of existence by the individuals who form the meeting. They can not be thought away by the efforts of all the group

no matter how hard it is tried. The Inner Light must be an ethical impulse for our age is a social age. The individual counts highly for he and other individuals are the contributors to the social group.

This paper has shown that the ethical impulse does come to a group of individual Friends when favorable occupational, educational and age distribution factors are coupled with an impelling "convincement". The freedom and democracy of the quiet meetings only encourage the growth and expression of this social conscience.

The importance of this conclusion, even resulting from as limited a study as this has had to be, can not be too greatly emphasized. Friends who vainly or hopefully see an active social conscience as a result of the worship pattern per se, are incorrect in their assumptions. The worship pattern, secundum naturam, only facilitates or encourages. As it has been pointed out, the important factors are to be found in the individuals composing the meeting.

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APPENDIX

APPENDIX A

DOCTRINAL STATEMENT - ORTHODOX

"The Orthodox Friends, who are by far the most numerous branch, have never adopted a formal creed[29] Their doctrine agrees in all essential points with the doctrine of the great body of the Christian Church, but they differ from other denominations in the following important respects: (1) The great importance attached to the immediate personal teaching of the Holy Spirit, or "Light within," or "Inner Light"; (2) the absence of all outward ordinances, including baptism and the Supper, on the ground that they are not essentail, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the nonessential and formal; (3) the manner of worship and appointment of ministers; (4) the doctrine of peace or non-resistance, in accordance with which no Friend can consistently fight or directly support war."[30]

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29 29 The Declaration of Richmond ("a restatement of Christian belief") was drafted in 1887 which practically amounted to a creedal statement.

30 Religious Bodies: 1936, Vol. II, Part 1, U. S. Bureau of the Census, Washington D. C., 1941, p. 707.

APPENDIX B

DOCTRINAL STATEMENT - CONSERVATIVE

"Fully believing that the doctrines set forth by the Society in the beginning should be maintained in their purity, they endeavor to bear witness to the spirituality of the Gospel. They own and believe in Christ Jesus, the beloved and only Son of God, and in redemption through His Blood, even the forgiveness of sins. They believe in the Holy Spirit, or Comforter, who in Christ declared He would send in His name to lead and guide His followers into all truth; that the Holy Spirit convicts for sin, and if obeyed, gives power, to the soul to overcome and forsake sin. They hold the Holy Scriptures contain a declaration of all the fundamental doctrines and principles relating to eternal life and salvation; though they do not call them the "Word of God," believing that term to be applicable to Jesus only, yet they are believed to be the words of God, written by holy men as they were moved by the Holy Spirit. Believing in the resurrection, they reject, however, the belief in the resurrection of the body, as nothing material ever enters the spiritual world. In consequence

of their belief that the baptism which saves is inward and spiritual they do not practice water baptism; and, as all true and acceptable worship of God is offered in the immediate moving of His own Spirit, they seek in public worship to wait before Him without outward form or ceremony."[31]

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[31] Ibid., p. 722.

APPENDIX C

DOCTRINAL STATEMENT - HICKSITE

The Hicksite Friends hold that the fundamental principle of the society has always been a belief in a reliance upon the "light within." This means that there is a measure of the divine spirit in each individual. This leads to a reverence for the personality of every men, and to a recognition of the brotherhood of all men. The application of this principle leads to the recognition of the equality of men and women, to the treatment of dependents and delinquents in the light of their infinite possibilities, and to the use of non-violent methods in seeking justice in controversial issues, whether industrial, interracial or international.[32]

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32 [32] Ibid., p. 710

	ORTHODOX TOTAL	HICKSITE TOTAL	WILBURITE TOTAL	ORTHO. IN URBAN	HICK. IN URBAN	WILBUR. IN URBAN	ORTHO. IN RURAL	HICKSITE IN RURAL	WILBUR IN RURAL	% ORTH. URBAN	% HICK. URBAN	% WILB. URBAN	% ORTHO. RURAL	% HICKS. RURAL	% WILB. RURAL
NUMBER OF LOCAL ORGANIZATIONS	570	115	31	162	37	5	408	78	26	28.4	32.6		71.6	67.8	
NUMBER OF MEMBERS	75,652	14,680	3,351	32,204	6,979	657	43,448	7,701	2,694	42.6	47.5	19.6	57.4	52.5	80.4
AVERAGE MEMBERS PER UNIT	133	128	108	199	189	131	106	99	104						
MALES PER 100 FEMALES	80.2	80.2	96.8	77.7	76.9	84.6	82.1	83.5	100.0						
MEMBERSHIP BY AGE:															
UNDER 13	10,170	1,377	357	4,628	638	71	5,542	739	286	45.5	46.3	19.9	54.5	53.7	80.1
13 YRS. & OVER	64,419	13,141	2,294	27,576	6,341	586	36,843	6,800	1,708	42.8	48.3	25.5	57.2	51.7	74.5
AGE NOT REPORTED	1,063	162	700				1,063	162	700				100.0	100.0	100.0
PERCENT UNDER 13	13.6	9.5	13.5	14.4	9.1	10.8	13.1	9.8	14.3						
AVERAGE VALUE PER CHURCH	7,631	14,831	2,913	18,746	33,679	8,000	3,627	6,549	2,065						
AVERAGE VALUE PER PARSONAGE	2,027		2,000	3,439			1,529		2,000						100.0
EXPENDITURES:	717,177	169,289	11,672	444,032	124,331	2,788	303,145	44,958	8,884	51.7	73.4	23.9	42.3	26.6	76.1
PASTORS' SALARIES	256,413		561	120,765			135,648		561	47.1			52.9		100.0
ALL OTHER SALARIES	59,734	25,763	684	44,436	21,090	330	15,298	4,673	354	47.1	81.9	48.2	52.9	18.1	51.8
REPAIRS & IMPROVEMENTS	72,490	19,712	3853	38,830	13,244	904	33,660	6,468	2949	74.4	67.2	23.5	25.6	32.8	76.5
PAY'T ON CHURCH DEBT	26,244	1,602	65	21622	6766		4622	836	65	53.6	89.0		46.4	11.0	
ALL OTHER CURRENT EXPS.	15,064	34,668	2417	78,971	23,921	736	36,093	10,747	1,681	82.4	69.0	30.5	17.6	31.0	69.5
LOCAL RELIEF, CHARITY, ETC.	27,534	5,372	761	19,457	3,092		8,077	2,280	761	68.6	57.6		31.4	42.4	100.0
HOME MISSIONS	11,623	2,999		5,235	1,027		6,368	1,972		70.7	34.2		29.3	65.8	
FOREIGN MISSIONS	39,687	1,695	60	21,576	1,144		18,111	551	60	54.4 45.0	67.5		45.6	32.5	
TO GEN'L HDQTRS. FOR DIST.	71,603	22,552	1727	43,059	10,128	400	28,544	12,424	1,327	60.1	44.9	23.2	39.9		76.8
ALL OTHER PURPOSES	36,785	48,926	1,544	20,081	43,919	418	16,704	15,007	1,126	54.6	89.8	27.1	45.4		72.9
AVERAGE EXPENSE PER CHURCH	1,285	1,567	402	2,654	3,454	558	754	624	370	~~54.6~~	~~64.5~~				
AVERAGE EXPENSE PER MEMBER	89.66	12.24	3.72	13.34	18.47	4.26	7.11	6.30	3.57	~~54~~					

*Religious Bodies: 1936, Vol. II, Part 1, U. S. Bureau of the Census, Washington D. C., 1941, pp. 697-723.

APPENDIX E

MISCELLANEOUS STATEMENTS

Charles H. Heimsath in refering to the failure of quiet Friends to emply mechanism in worship says "that when Christianity becomes wholly an inward imperative, it loses, in obedience to pure spirit, a verile and serviceable quality." Heimsath goes on to say that Quakerism "has so far abstracted and intellectualized the sources of religious emotion as to exclude the enormous spiritual appeal of formal expression."[33]

Howard H. Brinton points out that in the early part of the eighteenth century in America the Friends were as strong as other Puritan sects but numerically they have not kept pace. "Puritanism," he says, "flourished and Quietism declined partly because Puritanism was more congenial to the mechanistic thought and practice of the eighteenth and nineteenth centuries."[34]

"The poverty of many Friends' meetings for worship has lain in the poverty of common purpose in the congregation. Where there is a common purpose, a sincere waiting upon the Lord in fellowship, their value is very great."

.... William C. Braithwaite

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[33] Charles H. Heimsath, The Genius of Public Worship, (Charles Scribner's Sons, New York, 1945), pp. 137-38.

[34] Howard H. Brinton, Creative Worship, (George, Allen and Unwin, Ltd., London, 1931), p. 24.

"According to Mr. Gerald Heard, the emotional solidarity and sensibility appropriate to the modern super-personality appear first among the Quakers in an effective form. He attributes the philanthropy of the early Friends to their discerning that the individual cannot be saved without the whole. It is certainly true that George Fox is distinguished from the Ranters by his realization of the social implications of his faith in the Inward Light. With the Ranters, this claim to individual guidance and inspiration issued in spiritual anarchy, ech man becoming a law unto himself. Fox saw that the truth of God's guidance of individuals did not make men independent of one another but rather determined the character of the relations which should subsist between men. To him, the recognition of something of God in our fellows is the basis of friendship, and so the principle on which may be built and maintained a Christian order of society. But all the teaching and organizing work of Fox depended not on a sociological doctrine to the effect that the individual cannot be saved without society, nor yet on a community sense which swmped his individual consciousness out of existence, but on the contrary it depended on intense inward experience of God in Christ, in which he felt himself peculiarly isolated and alone, and through which he learned to appreciate more

fully and respect more deeply the mystery of each man's inner life. There is no deeper feeling for humanity which does not spring from an intense individuality, a deeper sense of the mystery and worth of personality."[35]

The 36,000 Friends "non-resident" or outside the limits served by Friends indicates a "breakdown of personal responsibility in Christian work and the atrophy of Christian expression."[36] It should be their opportunity.

Friends Community Churches "are an attempt to answer a growing need and opportunity in their communities. They also present a real problem to the Society of Friends. We seem largely to have lost our ability to go to a new community and call out a group of men and women to take the unique positions which Friends historically held. Instead we tend to lose our uniqueness as Friends, merge our ideas and ideals with those of the community and minister to it on the basis of a common denominator."[37]

Genuine participation in the worship of Friends involves three things: "An alert openness of mind in leaving aside or rising above one's current cares and deep-seated prejudices

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[35] H. G. Wood, Christianity and the Nature of History, (Cambridge University Press, Cambridge, 1934), pp. 167-69.

[36] Herbert Hoffman, Non-Resident Membership Among Friends, American Friend, November 2, 1944.

[38] W. O. Mendenhall, The Meeting for Worship, American Friends September 6, 1945.

preparatory to receiving within his consciousness the answer to his needs, whether it be correction, direction, courage or vision. Willingness to become a channel for the transmission of a divine message to the assemblage. The self-control to remain in patient, devout silence unless and until expression of a message becomes clearly an obligation.[38]

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[37] Harold Chance, For the Consideration of Friends, American Friend, February 22, 1945.

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